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VISA HANDBOOK

A SHORT INTRODUCTION TO THE WISA DIALECT OF NORTH-EAST RHODESIA

A. C. MADAN

OXFORD: AT THE CLARENDON PRESS
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AFRICAN LANGUAGES & CULTURES.

WISA HANDBOOK

A SHORT INTRODUCTION

TO

THE WISA DIALECT

OF

NORTH-EAST RHODESIA

BY

A. C. MADAN, M.A.

STUDENT OF CHRIST CHURCH, OXFORD

OXFORD

AT THE CLARENDON PRESS

1906

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PREFACE

THE Wisa (Bisa, or Visa) dialect is spoken by a somewhat scattered and broken tribe in the central region of North-East Rhodesia. Though not wanting in individual energy and intelligence, the tribe collectively has not been able latterly to maintain its ground against its more warlike neighbours, Wemba and Ngoni, backed as they were till recently by Swahili slave-raiders from the East Coast. Now that peace is established in the country, the Wisa villages spread from Lake Bangweolo and the river Luapula on the west, across the watershed of the Congo and Zambezi basins and the Luangwa river valley, to the borders of British Central Africa on the east. They are much mixed up with Senga and Nkunda villages in some of the lowland districts, and with Lala and Wemba on the western plateau. Hence there is a certain amount of local variation in Wisa vocabulary and pronunciation; and even the particular selection of words and forms from the common Bantu stock, which is most characteristic of Wisa, has much in common with its neighbours, especially Senga. But the Wisa tense-system tends clearly to connect the dialect with those of the Congo river region, rather than with the tribes eastward of the watershed.

Nothing, it seems, has been at the present date published as to the Wisa dialect, except a few lists of words. This short Introduction, without claiming anything but a relative completeness, may serve to show its strong family likeness to other Bantu dialects as well as its chief peculiarities, and also smooth the way for further study. The evidence relied on has been

mainly that of three or four Wisas of different districts, ages, and circumstances, checked by incidental verification. For the grammar the most important source has been a series of nearly thirty native stories, many of them carefully written out in full by an intelligent Wisa lad, who had managed to learn the shape and sound of English letters from a native teacher. Any one possessing a previous knowledge of another Bantu dialect will at once recognize much that is easy and familiar. In fact, Wisa grammar is of the normal Bantu type in all its chief characteristics, such as

(1) the division of all nouns into a limited number of classes distinguished by prefixes,

(2) the system of Concord, the class of the noun determining the form of every adjective and verb grammatically related to it, by requiring a corresponding prefix,

(3) the forms of the principal pronouns and pronominal adjectives (demonstrative and possessive), and the paucity of adjectives in general,

(4) the actual or potential development of the verb-root, by the use of prefixes and suffixes in a regular order, into a rich variety of verb-forms, which for the most part can be readily classed under terms familiar in the grammars of other languages, ancient and modern,

(5) the paucity of words defining the relations of separate words and clauses (conjunctions and prepositions), characteristic of unwritten speech,—depending as it does on the sympathetic interpretation of a hearer alive to every tone, look, and gesture accompanying it,

(6) the tense-system as the chief feature of grammatical difference between dialects,—in Wisa a remarkable *and interesting* one.

Indeed the tense-system, and a common sound difficult for a foreigner to catch and reproduce, form the two principal difficulties of a beginner in the study of Wisa.

Wisas call themselves *Wa*wisa, their country U*wi*sa, and their language Chi*wi*sa.

A. C. MADAN.

FORT JAMESON, NORTH-EAST RHODESIA,
March 8, 1906.

The separate alphabetical lists of nouns, verbs, &c., in Part I will supply in some degree the place of a Wisa-English supplement to the English-Wisa vocabulary in Part II.

As a help to beginners, two Wisa stories in Chapter VIII have a word-for-word translation and explanatory references.

PS. In a letter dated Aug. 25, 1906, Mr. A. C. Madan reports from Mkushi that the Lalas (who live between the Loangwa and the Kafue rivers in about 29°–30° East Longitude, 14° South Latitude, and through whose country the great railway is now passing) speak a language hardly distinguishable from Wisa, so that this handbook will have a wider range than was contemplated at the time it was written.

F. M.

Oct. 1, 1906.

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PART I

CHAPTER I

WISA AS SPOKEN AND WRITTEN

1. THE system here followed for indicating Wisa sounds by English letters is substantially that recommended by the Royal Geographical Society for the transliteration of foreign names, and used by Bishop Steere and many others who have attempted to transcribe Bantu speech for English readers.

2. As applied to Wisa, the system is briefly this:

1. Vowels, as in Italian, viz.

a with the sound *ar* in *farther*.
e „ *a* in *fate*.
i „ *ee* in *feet*.
o „ *or* in *sort*.
u „ *oo* in *root*.

In unaccented syllables, each vowel may also represent a corresponding lighter sound, as in *pat, pet, pit, pot, put*. This is sometimes indicated by doubling the consonant which follows.

When vowels occur together, each is to be pronounced separately.

3. 2. Consonants, as in English, except that

c and *h* are only used in the combination *ch*, for the sound of *ch* in *chin*.

g is only used as in *go*, never as *j*.

s is only used as in *so*, never as *z*.

y is only used as a consonant or semi-vowel, never as in *any*.

ng' is used to represent a peculiar nasal sound, common with slight variations to many Bantu dialects and resembling the first *ng* in *singing*, the *ng* sound not passing on to the vowel following, though forming one syllable with it.

4. *w* alone requires special attention. A chief difficulty in dealing with Wisa speech is the frequent occurrence of a sound not used in English, and requiring a position of the vocal organs not natural, and so at first not at command. Apart from technicalities, it may be described as a *w* sound, modified either by the teeth in the direction of an *f* or *v* sound, i. e. *fw*, *vw*, or else by the lips in the direction of a *b* sound, i. e. *bw*, according to the district or (it would seem) the taste or instinct of individuals. It seems clear, however, that while the tendency is to a *bw* sound in the north, and to *fw* in the south, *w* on the whole represents it in the way least liable to be mistaken. But in some words where a difference of meaning is involved, a difference in writing is required. Hence in this book the modified *w* is usually represented by a difference of type, viz. *w* (italic) in a roman word, w (roman) in an italic word.

This sound occurs in other dialects, and is the initial sound of the word 'Wisa', the result being that the dialect is known variously as Wisa, Bisa, and Visa.

5. As in other dialects, so in Wisa, it is often difficult and often not important to distinguish the vowels of *f* and *v*, *s* and *z*, *l* and *r*. Consequently a uniform and consistent practice in spelling is not to be expected.

6. In ordinary speech, words and syllables pronounced rapidly together are subject to contractions and combinations, for which full rules cannot be given here. When (as often happens) the final vowel of a word is changed by the initial sound of the word following, the two words are in this book printed as one word, but the changed vowel is placed between hyphens, as belonging partly to both, e. g. *wul-o-muti* for *wula umuti*, fetch medicine.

7. The following phonetic changes are common and important:—

o is used for *a* combined with *u* or *o*.

e „ *a* „ *i* or *e*.

8. *n* is variously represented by

ng before *a* and *u*.

nj before *e*, *i*, and *o*, and for *ny*.

nd for *nl*.

m before *m*, *p*, *b*, *v*; *m* in this case inclining to the sound of *im*, rather than *um*.

mb for *nw*, but only when *n* is a prefix.

These changes of *n* are of special importance in the demonstrative adjectives, and in the person-prefixes of verbs.

n as an initial sound is sometimes heard as *in* or *i*, and sometimes dropped.

9. *l*, *y*, and *w*, are prefixed to some verb-roots apparently as protective sounds only, e. g. *ikala* for *kala*, *yenda* for *enda*, *wula* for *ula*.

10. The Wisa accent must be learnt by ear, and cannot as yet be reduced to rule. In Bantu dialects the accent commonly falls on the last syllable but one. In Wisa, a stress is very often heard on the last syllable but two, even when an unimportant one. The effect of this, however, appears to be to lighten rather than to remove the usual accent on the syllable following, and, by acting as a pause or check, tends at the same time to protect and define it. This tendency to protect important syllables, whether prefix or root, by accentuation or by lengthening, is traceable elsewhere in Wisa.

11. Wisas themselves recognize differences in the speech of the younger and the older generation, e. g. the 'old' word *chilowa* for 'seven', and *isulu*, milk, for *umukaka*, now commonly used, and 'modern' preference of *e* for *a* in some verbs, such as *kwete* for *kwata*, 'possess.'

CHAPTER II

NOUNS

12. ALL nouns may be arranged in ten classes, distinguished by the pairs of prefixes which mark the singular and plural of each noun.

13. These prefixes, thirteen in number, are identical with those common to most Bantu dialects, but in Wisa they incline to the fuller dissyllabic form,—not (it would seem) as carrying the force of a weak demonstrative or article, but in obedience to the instinct already referred to of protecting and defining an important part of the *word*. The fuller forms are for the most part used in this book.

But it must be remembered that the initial vowel of each is often lightly pronounced, often combined with the final vowel of the word preceding, and sometimes superseded by it.

14. The prefixes are as follows :—
For the singular, *Umu*, *Ichi*, *Ulu*, *Uwu*, *Aka*, *I*.
For the plural, *Awa*, *Imi*, *Ivi*, *Ama*, *Utu*.
For both singular and plural, *In*, *Uku*.

15. With a few exceptions, the following pairs of these thirteen prefixes distinguish the ten classes of Wisa nouns. They are here called class-prefixes, and the corresponding forms used to effect concord in each class are called concord-prefixes, or, in the case of verbs, person-prefixes.

Class	1.	Sing.	Umu	Plur.	Awa.
,,	2.	,,	Umu	,,	Imi.
,,	3.	,,	Ichi	,,	Ivi.
,,	4.	,,	Aka	,,	Utu.
,,	5.	,,	In	,,	In.
,,	6.	,,	Ulu	,,	In.
,,	7.	,,	Ulu	,,	Ama.
,,	8.	,,	Uwu	,,	Ama.
,,	9.	,,	I	,,	Ama.
,,	10.	,,	Uku	,,	Uku (Ama).

Class 1.

16. Class-prefix, singular *Umu*, plural *Awa*.

The singular-prefix *Umu* is sometimes pronounced *mmu*, *um*, *mu*, *mw*, and even *m*, according to the sounds preceding and following it, e. g. *umuntu n-o-mkazi*, i. e. *na umukazi*, a man and his wife. The plural-prefix involves the modified *w*, and may be heard as *bwa*, *ba*, *vwa*, *wa*, or merely *a*.

17. The concord-prefixes are mostly based on the class-prefixes. In adjectives proper (§ 54) they are the same, *umu-* and *awa-*, in possessive adjectives *u-* (*w-*) and w*a-* (w-), in demonstrative adjectives combined with a nasal sound forming *ngu-* and *mba-*, pronounced as single syllables. In verbs the person-prefixes are in the sing. (3rd pers.) *u-* or *a-*, and of the object *-mu-*, *-mw-*, *-m-*, in the plural w*a-* (w-) (§ 102).

18. This class, as in all dialects, represents the highest category *of objects, and it is* pre-eminently the class of words denoting

rational beings or persons. But it also includes a sub-class of other objects, animate and inanimate, which for whatever reason are ranked in the native mind with persons. The words in the sub-class, whatever their class-prefix in the singular, are used with the shortened plural-prefix *wa*, and the concord-prefixes of this class, as above.

19. The personal pronouns are treated as nouns of this class for purposes of concord.

20. LIST OF NOUNS.

Umw-aiche, child, boy, girl.
Umw-aluzi, interpreter, translator.
Umw-ana, child, descendant, person.
Umw-anakazi, woman.
Umw-analume, man, male.
Umu-chende, adulterer, fornicator, prostitute.
Umu-fulo, head of a family, clan, or group of connexions.
Umu-fuzi, a worker in metals, smith.
Umw-ina, personal attendants of a chief, servants.
Umw-ine, owner, possessor, master.
Umw-izi umkulu, grandchild.
Umu-kazi, wife, woman.
Umu-kolwa, drunkard.
Umu-kote, old person.
Umu-kowa, kinsman, tribesman, relation.
Umu-kusita, trader.
Umu-landa, subject of a chief.
Umu-longa, slave of a chief.
Umu-lozi, wizard, witch.
Umu-lumbwana, grown lad, young man.
Umu-lume, husband, man.
Umu-lw-endo, traveller, stranger.
Umu-mbili, sub-chief, councillor.
Umu-ne, friend, acquaintance, fellow, one similar in character, condition, occupation, &c.
Umu-pulumuzi, preserver, saviour.
Umu-pusu, fool, simpleton, knave.
Uma-sano, wife of a chief.
Umu-sila wantu, slayer of men, murderer.
Umu-simbi, young woman, not yet a mother.
Umu-singanga, native doctor, medicine man.
Umu-siwa, orphan.
Umu-sungwana, grown-up girl.
Umu-tanjilizi, leader.
Umu-vyazi, parent.
Umu-wumvi, a potter.
Umu-zia, a slave.
Umu-ziche, a slave-woman, concubine.
Umu-zunga, a white man, European.

Nouns of other classes taking the concord-prefixes of Class 1, and forming the plural by prefixing *wa-*, or *w-*.

Akapavu, calf of leg.
Chamata, neighbour.
Chimbwete, zebra.
Chinzi, fly.
Chipembele, rhinoceros.
Chiwulu, a deaf person.
Choeho, spike (butt) of spear.
Fundi, craftsman, skilled workman.
Fwaka, tobacco.
Kailo, chief's overseer.
Kailole, glass, glass object.
Kalimulilo, hot-spring.
Kalulu, rabbit (Plur. also *utulu*).
Kalume, male slave.
Kaponta, mud-fish, 'barbel.'
Kolwe, baboon.
Koswe, house rat.
Leza, sky, thunder, God, Providence, chance.
Mbuza, baby, infant.
Mumbwe, jackal, wild dog.
Mwizyo, maternal uncle.

Nduwulwa, redeemer, ransomer, bail.
Nyina, mother.
Pompwe, thief, rogue, rascal.
Pupu, pupwe, lung.
Sikulu, chief, master, protector.
Singanga, native doctor, medicine man.
Tambala, cock.
Tute, cassava (plant and root).
Ulunzi, fly (pl. *walunzi*).
Uwesu, brother, sister, kinsman.
Wantembwa, twins (no sing.)
Wawo, paternal uncle or aunt.

Exceptions.

Wata, father, pl. *watata*.
Wama, mother, pl. *wayangu*.

Class 2.

21. Class-prefix, singular *Umu*, plural *Imi*.

The singular-prefix is pronounced variously, as in Class 1; the plural as *Imi-* or *Mi-*.

22. In the concord-prefixes, *um-* and *im-* are dropped, their forms being throughout in the singular *u-* (*w-*), and in the plural *i-* (*y-*). The nasalized forms in the demonstrative adjectives are *ngu-* and *nji-*.

23. This class is characteristically inclusive of names of trees and objects possessing vegetable life, though not (in this dialect) of the word for tree itself. It also includes objects which do not appear to have any common character.

24. LIST OF NOUNS.

Umw-aka, year.
Umw-ambo, beginning, commencement.
Umw-ando, (1) string, cord of twisted fibre, (2) native needle for mat-making.
Umw-angalo, mirth, sport, joy, happiness.
Umw-ao, yawn.
Umw-avi, poison used in ordeal, ordeal.
Umu-chele, salt.
Umu-chenjezi, (1) cleverness, cunning, deception, (2) caution, correction, punishment.
Umu-chia, tail.
Umu-chinzi, (1) honour, respect, civility, courtesy, good manners, (2) compliment, present.
Umu-chombo, cap.
Umw-ele, knife.
Umw-enji, torch of grass &c., firebrand.
Umw-enzo, fear, cowardice, apprehension, timidity, awe, reverence.
Umw-evu, hair of face (beard).
Umw-ezi, moon, month.
Umw-ezyo, measure, gauge, rule.
(*Imi*)*-fito*, grime, soot (no sing.).
Umu-fundo, joint (of the body).
Umw-iko, something mysterious, uncanny, not to be interfered with.
Umw-ili, body, substance, fabric.
Umw-injili, long body dress, coat, shirt.
Umw-ipika, cooking-pot.
Umw-isisi, human hair (of the head).
Umw-i(n)zi, doorway, entrance to house.
Umu-kaka, milk.

Umu-keka, mat (of plaited strips sewn together).
Umu-kondo, light war spear.
Umu-konkola, trench, ditch, water-channel.
Umu-kono, half-yard of calico, cubit.
Umu-konzo, lower leg (front), shin.
Umu-kosi, neck, throat (external).
Umu-kuku, current, draught, rush, impetus, momentum.
Umu-kula, track, trail (of thing dragged). *U. usiku*, the Milky Way.
Umu-kuwa, copper.
Umu-kuwe, cry of alarm.
Umu-kwamba, two yards of calico, fathom, stretch of the arms.
Umu-lando, door bar (vertical prop).
Umu-landu, case, matter, affair, trial, debate, quarrel, charge, accusation, reason, argument.
Umu-langwe, joke, jest.
Umu-lembe, trunk of elephant.
Umu-lilo, fire, heat, warmth, flame.
Umu-limo, hoeing, cultivation, work (in general).
Umu-lingo, measure (to measure with), pattern, copy, model.
Umu-lomo, (1) lip, beak, point, edge, (2) much talk, quarrel, abuse.
Umu-longo, (1) crowd, group, herd, flock, (2) line (row) in file.
Umu-lopa, blood.
Umu-lozi, whistle, whistling.
Umu-lu, upper regions, sky, heavens.
Umu-lundo, joining, joint.
Umu-lundu, dry land, mainland.
Umu-mana, river.
Umu-milo, throat (internal).
Umu-moyo, life (physical, organic).
Umu-nane, (any) relish (eaten with food).
Umu-nayu, a (kind of) biting ant.
Umu-nda, field (of sorghum), native garden.
Umu-nga, thorn, prickle.
Umu-nkonono, a snore, snoring.
Umu-nofu, muscle, lean part of meat.
Umu-ngwe, hubbub, uproar, confused cries.
Umu-nwe, finger, toe.
Um-ongololo, upper part of the back.
Um-ono, castor oil (plant and berry).
Umu-paka, boundary, limit, edge.
Umu-pano, (split) toasting-stick.
Umu-papaya, papaw tree.
Umu-passa, mat (of split-reeds threaded).
Umu-passi, (disembodied) soul, spirit.
Umu-passu, a sneeze.
Umu-pembe, pipe-stem.
Umu-pembwe, embankment, earth-work, bank, mound.
Umu-pepe, fin.
Umu-pesi, window, hole for light.
Umu-pila, (1) india-rubber, (2) ball.
Umu-pingo, knot (in a reed, &c.)
Umu-pingusi, judge, arbitrator.
Umu-pini, handle (of hoe, and such-like).
Umu-pumpu, pole supporting roof.
Umu-pundu, cry of welcome, loud trill.
Umu-sakula, skewer, spit.
Umu-sambo, branch of a tree, bough.
Umu-sana, lower part of the back.
(*Imi*)*-sango*, coloured stripes in calico.
Umu-sanzo, breaking and laying down ripe grain-stalks.
Umu-sao, head-rest (of split sorghum stalks), native pillow.
Umu-sasa, hut of sticks and boughs, night-shelter, booth.
Umu-sele, basket.
Umu-senga, sand.
Umu-sengu, bamboo.
Umu-seu, road.
Umu-si, wooden pestle, pounding pole.
Umu-sila, root (underground).
Umu-sili, earth, ground, land.
Umu-silo, end, conclusion, completion.
Umu-sinku, amount, quantity, size.
Umu-sintiliko, prop, buttress.
Umu-sisi, sucker (plant).
Umu-situ, (1) jungle, undergrowth, thick scrub, (2) grave.
Umu-sonko, hut tax.
Umu-sonte, ear (of grain).
Umu-sozi, tear (of the eye).

Umu-sukupala, large bottle.
Umu-suma, wholeness, soundness, health.
Umu-sumbu, (1) fish-spear, (2) boring tool.
Umu-sunguzi, contents of egg-shell, yolk and white.
Umu-tande, row (side by side), line.
Umu-tazi, side or end piece of bed-frame.
Umu-tembo, stick for carrying loads before and behind.
Umu-tendeko, beginning.
Umu-tenje, roof.
Umu-ti, medicine.
Umu-tima, heart, conscience, temper, feelings, character, appetite, desire.
Umu-tindi, sort, kind, quality, look, appearance, figure, shape.
Umu-to, (1) gravy, soup, (2) ash.
Umu-tolo, bundle, package, load.
Umu-tondo, water-jar, cooking-vessel.
Umu-tumba, bale (of calico), bundle.
Umu-tutu, gun-barrel.
Umu-twe, head, peak, top.
Um-unga, thorn.
Um-uwa, bellows.
Umu-fwi, arrow.
Umu-wali, raphia palm.
Umu-wambo, beginning.
Umu-wango, jaw.
Umu-wela, cold season, time of SE. winds.
Umu-wiko, cupping-instrument (horn).
Umu-winda, cloth worn tight on loins.
Umu-winga, fog, mist, haze.
(*Imi*)-*wundo*, beginning of the rains.
Umu-wungwe, core of maize cob.
Umu-zi, village, town.
Umu-zimu, soul, spirit.

Class 3.

25. Class-prefix, singular *Ichi*, plural *Ivi*.

The singular-prefix is also heard as *chi-* and *ch-*, the plural as *vi-* and *vy-*. The concord-prefixes are the same as these shorter forms, in demonstrative adjectives *nchi-* and *mvi-*.

26. This may be described generally as the class of the concrete and particular. The prefixes have also, as in some other dialects, an augmentative force,—i. e. denote size, and (in the plural often) quantity. Thus a noun belonging to another class becomes augmentative by adding the prefixes of this class or by substituting them for its own. Thus some nouns have a double set of prefixes in singular and plural, e. g. *ichimuntu*, i. e. *ichi-(u)mu-ntu*, a big man, *iviwantu*, big men, or many men. Sometimes the prefix itself is doubled, e. g. *ichi-chita*, a very large bow,—from *uwuta*, a bow.

27. List of Nouns.

Ich-aka, year.
Ich-ala, claw, nail (of finger, toe).
Ich-alo, country, region, land, district, the earth.
Ich-alunga, seasoning (of food), condiment.
Ich-amba, Indian hemp, bhang.
Ich-amunda, colic.
Ich-ande, ladle.
Ich-asyala, remainder, rest, remnant.
Ich-awipa, fault, error, crime, disaster.

Ich-awu, crossing-place (on a river), landing-place (for canoes).
Ichi-bwibwi, stuttering, stammering.
Ichi-chele, grass from which salt is made, a patch of this grass.
Ich-ela, iron, metal (in general).
Ich-elele, stillness, silence, chill, cold; *Usiku chelele*, dead of night.
Ich-ene, ? one's own place, dwelling-place.
Ich-ewo, way of speaking, utterance, expression, saying, word.
Ich-ezwa, broom, brush.
Ichi-fini, mucus from nostrils.
Ichi-fiso, case, cover, sheath.
Ichi-fu, trap (falling).
Ichi-fua, chest, breast, bosom.
Ichi-fukwa, cause, reason, argument.
Ichi-fulo, family, connexions, clan, home circle.
Ichi-funda, fold of waistcloth used as pocket.
Ichi-fundo, (1) knot, (2) grudge, resentment, grievance, malice, angry feelings.
Ichi-fungo, (artificial) fastening, button, buckle, lock.
Ichi-funtu, corner (inside), angle, bend.
Ichi-kalo, state, condition, way of living.
Ichi-ko, dirt, anything that soils.
Ichi-koka, valley between hills.
Ichi-kola, phlegm from throat, coughed up.
Ichi-koli, club, thick stick.
Ichi-kololo, tobacco pipe.
Ichi-koloza, load carried on stick before and behind.
Ichi-kope, eyebrow.
Ichi-kuka, whirlwind, hurricane.
Ichi-kumo, thumb, big toe.
Ichi-kunda, pigeon-house.
Ichi-kungo, twisted bark thong, bark cord.
Ichi-kungu, brass, article of brass.
Ichi-la, dance.
Ichi-lambu, wage, salary, recompense.
Ichi-landa, a dish of cooked beans.
Ichi-lela, cluster of bees.
Ichi-limi, spear-head.
Ichi-lindi, hole, pit, ditch, gully, ravine, grave.
Ichi-lindila, guard, sentry, watchman.
Ichi-londa, sore, ulcer, abscess.
Ichi-loto, nightmare.
Ichi-lowa, seven (old Wisa).
Ichi-mai, knife.
Ichi-mbala, food reserved for another meal.
Ichi-me, dew.
(*Ivi*)-*menzi*, (1) flood-water, floods, (2) dish of food cooked in water.
(*Ivi*)-*mina*, mucus in the nostrils.
Ichi-mpuza, bush, shrub.
Ichi-mwala, a large stone, rock (pl. *ivimiala*).
Ichi-nga, sherd, broken earthenware.
Iche-ngwe, cord, string.
Ichi-nika, open grassy plain, flat valley, glade in forest.
Ichi-nkombe, a (kind of) cooking vessel.
Ichi-nolo, whet-stone.
Ichi-ntelelwe, shade, shadow.
Ichi-ntu, thing, article, object.
Ichi-nwa, insult, jibe, sneer, sarcasm.
Ichi-nzingwa, (1) ghost, apparition, shade, shadow, (2) likeness, picture, statue, (3) giddiness.
Ich-okolo, (1) widow, widower, (2) inheritance.
Ich-oma, large drum.
Ich-ona, tame cat.
(*Ivi*)-*ona*, leprosy.
Ich-onde, forest, wilderness.
Ichi-pala, stall, shop, bazaar.
Ichi-panda, drinking-vessel, calabash.
Ichi-pande, (1) piece, part, (2) oblong slab of bark.
Ichi-pango, (1) fence, (2) a musical instrument.
Ichi-papa, outer integument, shell, rind, husk, skin.
Ichi-patano, hatred, feud.
Ichi-pe, large basket, a load.
Ichi-pela, charm to keep off animals, &c.
Ichi-pemba, thirst, drought.

Ichi-pene, eyelid.
Ichi-pete, stalk, stem.
Ichi-pi, back of hand.
Ichi-piku, screen in native hut.
Ichi-pili, (1) high hill, mountain, (2) piece of bark cloth.
Ichi-pilwila, stick used for steadying a load.
Ichi-pimpe pimpe, waistcloth worn high, exposing the buttocks.
Ichi-pipya, butterfly.
Ichi-polo, bullet.
Ichi-pongwe, insult, jibe.
Ichi-ponje, loop, noose.
Ichi-pua, fool, folly.
Ichi-pula, knife.
Ichi-puna, native stool, seat.
Ichi-punda, hole.
Ichi-pupo, (ritual) offering.
Ichi-pupu, cluster (bunch) of flowers.
Ichi-pupulilo, fan.
Ichi-pute, inflammatory swelling, boil, &c.
Ichi-puzi, pumpkin (plant and fruit).
Ichi-pwata, insolence, outrage, violence, oppressive or tyrannical conduct.
Ichi-sa, (1) bird's nest, (2) pity, mercy, sympathy.
Ichi-samba, foot (lower end of trunk) of tree.
Ichi-samo, ornament, decoration, furniture.
Ichi-sankonde, sugar-cane.
Ichi-sasa, native door (of reeds, &c.).
Ichi-sele, large basket.
Ichi-si, (1) island, (2) fever.
Ichi-siko, stick for making fire by friction.
Ichi-sima, well, water-hole.
Ichi-simikizzo, story, anecdote, narrative, account, report.
Ichi-simpwilo, a (kind of) cooking-pot.
Ichi-singa, a lighted stick, firebrand.
Ichi-soti, cap.
Ichi-sunga, thin porridge, gruel.
Ichi-sunqu, grown-up girl.
Ichi-tanda, a dead body (of any kind), dead thing.
Ichi-tando, spider's web.
Ichi-telwe, shade, shadow.
Ichi-tembo, a trap (spring and noose).
Ichi-tende, heel.
Ichi-tewa, raised platform with hut, watchman's stage.
Ichi-ti, tree, bough, pole, stick.
Ichi-tonga, maize, Indian corn (plant, cob, and grain).
Ichi-tundu, large basket.
Ichi-tuntulu, female slave.
Ichi-tuvi, excrement, dung.
Ichi-tuwi, handle (of knife and such-like).
Ichi-twe, corner (outward), angle, projection.
Ich-ula, frog.
Ich-ulu, ant-hill.
Ich-uma, property, possessions, wealth.
Ich-ungulo, evening.
Ich-uo, sheath, case.
Ich-usi, smoke, steam.
Ichi-vuniko, cover, covering.
Ichi-wa, (kind of) wild pigeon.
Ichi-waka, trifle, mere nothing, free gift.
Ichi-walala, bed (patch, plot) of ground nuts.
Ichi-wali, leaf-rib of raphia palm.
Ichi-walla, scar.
Ichi-wanda, disembodied soul, spirit, ghost, goblin.
Ichi-wawa, noise, uproar, shouting, brawl.
Ichi-waza, cattle-pen, kraal.
Ichi-we, sweat.
Ichi-wela, rice plot, patch, garden.
Ichi-wele, loud shout, outcry.
Ichi-welo, thigh.
Ichi-wenga, wound, open sore, abscess.
Ichi-wengele, (kind of) ant.
Ichi-weo, razor.
Ichi-winda, hunter.
Ichi-wu, liver.
Ichi-wulu, a deaf person.
Ichi-wumba, a thicket.
Ichi-wuza, friend.
Ichi-zaza, pride, conceit, boasting display of strength (power, &c.).
Ichi-zingiti, stump of tree.
Ichi-ziwa, isolated pool, pond, lake

Ichi-ziwilo, indication, mark, sign, hint, symptom, information.
Ichi-zo, (1) a limb, member, leg, (2) physical strength, force, power, —usually in pl., *i.e. ivizo*.
Ichi-zyala, rubbish-heap.

Class 4.

28. Class-prefix, singular *Aka*; plural *Utu*.

The singular-prefix, *aka-*, *ka-*, becomes *ako-*, *ko-*, in combination with *u* or *o* following, *ake-*, *ke-*, with *i* or *e*. The shorter plural form is *tu* (*tw*).

29. The concord-prefixes are *ka-* and *tu-*, or, in demonstrative adjectives, *nka-*, *ntu-*.

30. This is the class of diminutives, though including objects of any kind, and the prefixes are used as those of Class 3 (§ 26).

31. List of Nouns.

Ak-ana, young child, young of animals.
Aka-chande, small ladle, spoon (pl. *utuviande*).
Aka-chiti, small tree, switch, stick (pl. *utiti*).
Ak-ela, sewing-needle.
Ak-ewo, phrase, expression, word.
Aka-konko, ankle, wrist, knee, elbow.
Aka-konkonyo, tip of elbow.
Aka-kungo, small thong of twisted bark.
Aka-limba, (kind of) musical instrument.
Aka-linda minwe, finger-ring.
(*Utu*)*-lo*, sleep.
Aka-lomo, tip, point, edge.
Aka-lumbu, (kind of) musical instrument.
Aka-lupe, small basket (pl. *utupe*).
Aka-mana, stream, brook.
Aka-mini, scorpion.
Aka-mpezi, lightning.
Aka-muntu, small man, dwarf (pl. *iviwantu*).
Aka-nchenzi, (kind of) poison.
Aka-nensi, chin.
Aka-nkungwi, whirling cloud of dust, dust-devil, whirlwind.
Aka-ntengezya, little finger.
Aka-nwa, mouth.
Aka-nzembe, tzetse fly.
Aka-oma, small drum.
Ak-o-ni, small bird (pl. *utuni*).
Aka-pili, small hill, hillock, mound.
Aka-sele, small basket.
Aka-sewasewa, clearing in forest.
Aka-so, greed, niggardliness, selfishness, avarice (no pl.).
Aka-suku, (kind of) cooking-pot.
Aka-ta, small bow (weapon).
Aka-vi, dung.
Aka-vu, particle of earth, atom.
Aka-wele, shout, cry.
Aka-wengele, wettest part of rainy season.
Aka-wenkesi, gravel stone, small pebble.
Aka-zua, sun, daytime, day.

Class 5.

32. Class-prefix, singular and plural, *In*.

In, or *N*, is a sound very liable to phonetic variations, and not pronounced before some consonants (§ 8). Hence this may be

considered the class of all nouns which do not change in the plural, whatever their initial sound, and of those which have no prefix. A few words retain the prefix *izin-*, *izi-*, *zi-*, which is found in other dialects.

33. The concord-prefixes are in the singular *i-* (*y-*), in the plural *zi-* (*zy-*), and in demonstrative adjectives *nji-*, *nzi-*.

34. List of Nouns.

Chapewa (European), hat.
Fufuta, mist, fog, haze.
Fuwe, drizzle.
I-chuzwe, waterbuck.
I-fungulo, key.
I-mia, naughtiness, obstinacy, sulks(?).
I-misu, urine.
I-nama, animal, beast, game, flesh, meat.
I-ngo, leopard.
I-nongo, earthen pot (for water, cooking, &c.).
I-numa, back part, rear.
I-nyiswa, (kind of) ant.
I-nyumbu, wildebeeste.
I-nyunji, porcupine.
I-sulu, milk (Old-Wisa).
I-tonji, cotton (plant and fibre).
I-wumba, (1) clay, earth, (2) group, crowd, herd, mass (many things together).
I-zambala, watchman's stage with hut.
I-zandukila, virulent (kind of) disease.
Im-baliwali, flea.
Im-batata, native (sweet) potato.
Im-bazo, adze.
Im-belele, sheep.
Im-beza, fish-hook.
Im-boni, (1) evidence, (2) eye-witness, (3) eyeball.
Im-bua, stalks of millet.
Im-bukuli, travelling-wallet, bag with straps.
Im-bulu, lizard.
Im-buzi, goat.
Im-bwa, dog.
Im-bwewa, field rat.
Im-finzi, darkness, gloom, night-time.
Im-fulo, member of a clan (family, group of connexions).
Im-fulwe, tortoise.
Im-paka, wild cat.
Im-papa, skin of animal, hide.
Im-passa, mat (of split reeds threaded).
Im-passu, a sneeze.
Im-pata, (1) opening, gate, passage, (2) pass, gorge.
Im-pele, eruptive disease, pimples, sores.
Im-pemba, colouring matter, paint, colour.
Im-pepo, wind, air, cold, draught.
Im-piani, heir, legatee, successor.
Im-pinguzi, judge, arbitrator.
Im-pundu, cry of welcome.
Im-punga, rice (plant and grain).
Im-puni, forehead.
Im-puno, nose.
Im-puwe, breath.
Im-vula, rain.
Im-vuwu, hippopotamus.
Im-vwi, grey hairs.
In-chilizi, charm, amulet.
In-chito, act, action.
In-chozi, dream.
In-daka, wallet of skin, leather bag.
In-dalama, coin, money, cash, silver.
In-dalawa, rust.
In-dandaulo, grief, sorrow, mourning.
In-dozi, witch, wizard (pl. *izindozi*).
In-fumu, chief, free person.
In-futi, gun, rifle.
In-fwa, corpse.
In-gana, grass pad.
Ing'anda, house, hut (also *inanda*).
Ing'anga, native doctor, medicine man.

Ing'olwa, horn (for blowing).
Ing'oma, drum.
Ing'ombe, ox, bull, cow, cattle.
Ingomela, ferule of spear-blade.
Ing'omi, long hut (for several occupants).
Ing'ulu, shield.
Ing'uluwe, domestic pig.
Ing'uni, bird.
Ing'wee, sudden burst of light.
In-jinga, wheel.
In-kafi, paddle.
In-kalamu, lion.
In-kanda, dried skin, leather.
In-kanga, small-pox.
In-kanza, anger, hot temper, harshness, severity.
In-kazi, daughter, sister.
In-kofila, cap.
In-koko, fowl, hen.
In-kole, captive, prisoner of war.
In-koli, club, cudgel.
In-kómolo, knobbed stick, knobkerry.
In-kónde, cry (of man, bird, animal, &c.).
In-kondo, war, fighting, battle.
In-kongo, fist, knuckles.
In-kope, eyelash.
In-kumba, wild pig.
In-kunda, domestic pigeon.
In-kunde, (kind of) bean.
In-kunku, path (track) of animals.
In-kusa, ferule of spear-spike.
In-saka, covered place of meeting, for hearing cases, &c. (Court of Justice).
In-salu, calico, a garment, a waist-cloth, clothes.
In-samu, rags, tatters.
In-sangala, wicker cage.
In-sanji, small (kind of) monkey.
In-sefu, eland.
In-seko, mirth, joke, laughter, smile, fun, jest.
In-sele, abuse.
In-sembe, husk (of grain).
In-seku, day, period of twenty-four hours, time.
In-sima, porridge.
In-sinde, trunk of tree.
In-sipa, blood-vessel, vein, artery.
In-sita, leisure, time for (a thing).
In-soni, shyness, modesty, shame, disgrace, pity.
In-sonta, teat, nipple.
In-swi, fish.
In-syawa, ground nuts.
In-tekwe, snuffbox.
In-tenda, disease.
In-toche, banana (plant and fruit).
In-tulo, source, origin, rise, beginning.
In-ume, son, brother.
In-zala, hunger, famine.
In-zela, tuft, topknot.
In-zila, path, road, way.
In-zirau, koodoo.
In-zoka, snake.
In-zombe, locust.
In-zovu, elephant, tusk, ivory.
In-zye, locust.
Nembo, *ndembo*, tattoo, tribal marks, writing, carving, letters, figures.
Nyumi, long hut (for several occupants).
Tandabuwe, spider.

Class 6.

35. Class-prefix, singular *Ulu*; plural *In*.

The singular-prefix is also pronounced *lu*, *lw*. The plural-prefix is liable to the usual phonetic laws of the *N*-sound. (Cf. Class 5, and § 8.)

36. The concord-prefixes are in the singular *lu-* (*lw-*), in the plural *zi-* (*zy-*), and in demonstrative adjectives, *ndu-*, *nzi-*.

37. List of Nouns.

Ulu-chena, bank (side) of river.
Ulu-imbo, song.
Ulu-kolo, verandah, space under the eaves of a hut.
Ulu-kosi, (kind of) kite or hawk.
Ulu-kungwi, cobra.
Ulu-kuni, stick of firewood.
Ulu-lilo, small cooking-pot, dish, pan.
Ulu-ola, sting (of bee, &c.).
Ulu-pami, step of ladder.
Ulu-panda, wall-post.
Ulu-sambo, brass-wire leg-ring, or armlet.
Ulu-sanimila, verandah-post, supporting the eaves of a hut.
Ulu-satu, python.
Ulu-sensa, armlet, bracelet.
Ulu-singa, thong of hide.
Ulu-sipa, blood-vessel.
Ulu-sonta, roof-pole, rafter.
Ulu-tanda, star.
Ulu-wali, side (right or left).
Ulu-wavu, rib, side (of body).
(*In*)-*yambo*, fish bait.
Ulu-zima, bee.
Ulu-zizi, strip of bark.

Class 7.

38. Class-prefix, singular *Ulu*; plural *Ama*.

The prefixes are also heard as *lu-* (*lw-*) and *ma-*. The concord-prefix is in the singular *lu-* (*lw-*). In the plural *am-* is dropped (as *um-* in Classes 1 and 2, and *im-* in Class 2), and the concord-prefix is *a-*. In demonstrative adjectives the forms are *ndu-* and *nga-*.

39. List of Nouns.

Ulu-anga, (kind of) fish-trap (*amalu-anga*).
Ulu-ango, cross-stick on rafters to carry thatch, lath (*imango*).
Ulu-chelo, (1) morning; (2) meeting, salute.
Ulu-endo, journey, expedition, gang of carriers.
Ulu-fune, crack, split, fissure.
Ulu-fwi, death.
Ulu-ilo, running.
Ulu-kasa, foot (of man and some animals), foot with toes, claws.
Ulu-kwelelo, ladder.
Ulu-langaluko, melancholy, deep thought, reflection, anxious mood or appearance.
Ulu-mowila, echo.
Ulu-pako, hole, cleft, hollow, empty interior.
Ulu-panda, fork of tree, forked stake.
Ulu-pande, yard of calico.
Ulu-panga, sword.
Ulu-pe, basket (*amalupe*).
Ulu-pete, stalk, stem (of sorghum, &c.).
Ulu-pi, hollow of the hand, palm.
Ulu-pili, hill (*amapili*, *amalupili*).
Ulu-sanso, strainer, filter, colander.
Ulu-se, hoe.
Ulu-sipa, blood-vessel.
Ulu-te, spittle, saliva.
Ulu-twe, end.
Ulu-vumba nongo, giraffe.
Ulu-vunwa, state of nakedness, nudity.
Ulu-wasyo, lamp, lantern, candle.
Ulu-wo, struggle, quarrel.
Ulu-wuko, charm, removal of spell (as cause of sickness, &c.).
Ulu-wunda, hip, loin.
Ulu-zua, sunlight, sun's heat, daylight, hot season.

Class 8.

40. Class-prefix, singular *Uwu*; plural *Ama*.

The singular-prefix is also heard as *uu-*, *uw-*, *wu-*, and *u-*, the plural as *ma-*. The concord-prefixes are in the singular *u-* (*w-*), in the plural *a-* (as in Class 7), and in demonstrative adjectives *mbu-* and *nga-*.

41. This class, in contrast with Class 3, includes a number of abstract nouns, and these mostly have no plural form.

42. List of Nouns.

Uw-ato, canoe.
U-chende, sexual sin.
U-chenjezi, cleverness, cunning, caution.
U-fumu, (1) state of freedom, (2) chieftancy, supreme authority.
Uw-ine, goodness, pleasantness, truth, &c.
U-kali, severity, anger, savagery.
U-kalipa, rebuke, reproof, scolding.
U-kalonga, status of chief.
U-kote, old age.
U-kulu, size, manhood, old age, high rank, influence, power.
U-lalo, bridge.
U-limbo, bird-lime.
U-lozi, magic, witchcraft.
Uwu, *lungu*, beads, necklace.
Uwu-lw-ele, sickness (*amadwele*).
Uwu-lw-endo, long journey, great expedition, large gang of carriers. (*Cf. ulu-endo*, § 39.)
U-moyo, life (physical, organic), vitality.
U-msumba, status of chief.
U-ne, beauty, prettiness, &c.
U-nini, smallness, fewness.
Uwu-nino, goodness, moral excellence. (*Cf. uwino*, below.)
U-pompwe, theft, stealing, knavery.
U-putu, thickness, stoutness.
U-sali, uncleanness, filth, dirt.
U-salu, (cotton) thread.
Uwu-salu, sewing-needle.
U-sanzi, bed-frame, bedstead.
Uwu-si, smoke, steam.
U-siku, night, night-time.
U-silu, madness.
U-sosi, talk, argument, debate, quarrel.
Uwu-ta, bow (weapon).
U-tali, length, height, depth, distance.
U-talla, grain store, granary.
U-tanjilizi, precedence, lead, guidance.
U-uchi, honey.
U-ufi, marriage, betrothal.
Uwu-ufi, falsehood, lying, deceit, injustice.
U-ule, millet.
Uw-unga, flour, meal.
U-upo, (1) secrecy, secret, private affair, (2) marriage.
U-walwa, (native) beer.
U-wanga, charm, medicine, means of detecting crime (cause of sickness, &c.).
U-wi, badness, baseness, evil.
U-wino, goodness, well-being, ease, &c. (more comprehensive than *uwunino*).
Uwu-woni, property, wealth, possessions.
U-wuta, whiteness, cleanness, purity.
U-wutikilo, refuge, taking refuge.
U-wuto, a seed (pl. *mbuto*).
U-wuwa, (1) greediness, selfishness, (2) poison for fish.
Uwu-wuwa, jealousy.
U-vila, idleness, sloth.
Uwu-zia, slavery.
U-zimu, pitfall for game.
U-zuzu, mosquito.
U-zyowelo, habit, custom, practice.

Class 9.

43. Class-prefix, singular *I*; plural *Ama*.

In a few words the singular-prefix has the fuller form *li* found in some other dialects, and in general *i*, as representing *ili*, *ii*, is not changed or dropped in pronunciation with other sounds.

44. The concord-prefixes are *li-* (*ly-*) and *a-* (as in Classes 7, 8), and in demonstrative adjectives *ndi-* and *nga-*.

45. LIST OF NOUNS.

Li-beti, *i-beti*, pocket, pouch.
I-bokosi, (English) box.
I-bweta, (Portuguese) box.
I-cheche, screen enclosing space under eaves of a hut, i. e. *ulukolo* (§ 37).
I-chonde, forest, wilderness.
Am-enzi, water, liquid, juice, sap (no sing.).
I-fulo, scum, bubble, froth, foam.
Ama-futa, oil, grease, fat.
I-fumo, hunting-spear.
I-fupa, bone.
I-futo, fine, payment, compensation.
I-(n)fyo, kidney.
I-gonelo, case, cover, sheath.
Ma-ilo, yesterday, to-morrow (cf. *lelo*).
Ama-inza, wet season.
Il-iso, eye (*meso*, *menso*).
I-kanga, guinea-fowl.
I-konde, banana.
I-kongwa, slave-stick.
I-konko, knee, elbow.
I-koza, ivory ring, used as bracelet.
I-kumbi, cloud.
I-kumi, ten.
I-kunku, animal's path, track.
Ma-la, bowels, intestines.
I-lamba, waist-band, belt.
I-lambo, umbrella.
I-landa, (kind of) bean.
Li-lapatila, drop (of fluid).
Ma-lilo, (ceremonial) mourning.
I-limi, tongue.
I-linga, stockade, palisade (for defence).
I-lua, flower.
I-lyasi, talk, gossip, conversation, news.
Ma-mpatu, fork of roads, where paths meet or part.
Li-ndala, looking-glass, eyeglass.
I-ngala, feather.
I-ng'anda, house.
I-ngawa, debt.
I-neno, word, speech, saying, rumour.
Ili-ni, egg.
Ama-no, (1) intelligence, sense, ability, knowledge, discretion, (2) plan, system, method, contrivance, (3) orders, wishes, intention, directions, object, meaning, (4) advice, warning, counsel.
I-nongo, earthen pot (for water or cooking).
I-nyanga, tusk of elephant.
I-pala, bald head, baldness.
I-pango, arrangement, direction, order, plan, design.
I-papa, egg-shell.
I-papaya, fruit of papaw-tree.
I-papiko, *i-piko*, *i-pindo*, wing of bird, insect, &c.
I-pula, wax.
I-ridi, leg of bed-frame (Swahili).
I-saka, grain of sorghum.
I-sako, (single) hair, bristle (of animal).
I-samba, lower part, foot (of tree), down-stream.
I-samo, ornament, fitting, furniture.
I-sano, house of a chief's wife.
I-sangu, Pleiades.
I-sengo, horn.
I-siku, day, period of twenty-four hours.
I-silu, madman, lunatic.
I-silya, side of a river, coast.

I-simba, foot of elephant or rhinoceros, &c.
I-songa, sharp point.
I-songo, stump of a branch.
I-sono, helping, mouthful, morsel of food taken in the fingers in eating.
I-sumbu, fishing-net.
I-syamo, failure, loss, misfortune, &c.
I-syuko, success, gain, good fortune, &c.
Li-tako, buttock, butt end, lower part.
I-tamba, wave, ripple.
I-tenga, (1) messenger, (2) (pronounced more lightly) pool in river.
I-tete, seed.
Ma-tipa, mud, bog, swamp.
I-tonji, piece of native cloth (woven cotton).
Ma-tukuta, sweat.
I-tumba, bag (basket) of plaited grass, or leaf-strips.
I-tumbwili, large (kind of) monkey.
I-tuntu, cheek.
I-vu, earth, soil, dust, sweepings (pl. *ivivu*, much dust, &c.).
I-vumo, belly, womb, pregnancy.
I-vungu, fold, coil, create.
I-walla, field (of sorghum), native garden.
I-wanga, spot, mark, patch of colour.
I-wata, duck.
I-we, stone.
I-wele, breast (of female), udder.
I-weza, stone used for fire-place.
I-wizyo, information, warning, hint.
I-wondo, hoof.
I-wozu, cheek.
I-wula, leaf.
I-wumba, clay, earth.
Iwundu, jigger.
I-zani, grass.
I-zembe, hatchet, axe.
I-zeze, native guitar, banjo.
I-ziko, cooking-place, fire-place, kitchen.
I-zina, name, reputation.
I-ziwi, sound, cry, speech.
Ma-zo, day before yesterday, day after to-morrow.
I-zoka, snake.

Class 10.

46. Class-prefix, singular *Uku*; plural *Uku* (*Ama*).

A few nouns of this class have the plural-prefix *ama-*, *ma-*. But *uku* (*ku*, *kw*) is the distinctive prefix of the infinitive form of verbs, which is very commonly used as a noun both singular and plural, and forms the bulk of this class.

47. *Uku* is also, with *umu* and *apa*, a prefix of locative and general meaning, and expressions formed with any of these three may conveniently be classed together under it. Such expressions are common to all dialects, with reference to place, time, and circumstances. In Wisa, *pa* and *ku* seem equally inclusive and general, while *mu* keeps its characteristic limitation to interior position.

48. The concord-prefixes corresponding to the above are *ku-*, *pa-*, *mu-*, or in some cases *nku-*, *mpa-*, *mmu-*, for singular and plural. *(For plurals in ama,* see Classes 7, 8, 9.)

49. List of Words.

Uku-apa, armpit.
Uku-ewo, speech.
Uku-loo, fish-hook.
Uku-macha, early dawn.
Uku-nso, left-hand (direction).
Uku-nyeme, right-hand (direction).
Uku-tali, distance.
Uku-twe, ear (of body).
Uku-ulu, leg (*amolu*), foot.
Uku-wea, shoulder.
Uku-wende, wooden (pounding) mortar.
Uku-woko, arms, hand.

Verbal Nouns.

Uku-enda, (1) condition, way of living, state, (2) extent, range, reach.
Uku-kolwa, drunkenness, feasting, revelry.
Uku-mvwana, sympathy.
Uku-naka, exhaustion, feebleness.
Uku-nya mulopa, dysentery.
Uku-tawatawa, flurry, confusion, alarm.
Uku-twa, cutting edge, sharpness.

(The above are a few examples only.)

Table of Prefixes.

50. The following table shows the class-prefixes with the corresponding concord-prefixes and the nasalized form used in most demonstratives.

1. Class-prefix.	Sing. *Umu*	Plur. *Awa*
Concord-prefix, adjectives,	*umu*	*awa*
possessives,	*u* (*w*)	*wa* (*w*)
demonstratives,	*ngu*	*mba*
verbs,	*u* (*w*), *a*	*wa* (*w*)

Class-prefix.	Concord-prefix.
2. Sing. *Umu*	*u* (*w*), *ngu*
Plur. *Imi*	*i* (*y*), *nji*
3. Sing. *Ichi*	*chi* (*ch*), *nchi*
Plur. *Ivi*	*vi* (*vy*), *mvi*
4. Sing. *Aka*	*ka*, *nka*
Plur. *Utu*	*tu* (*tw*), *ntu*
5. Sing. *In*	*i* (*y*), *nji*
Plur. *In*	*zi* (*zy*), *nzi*
6. Sing. *Ulu*	*lu* (*lw*), *ndu*
Plur. *In*	*zi* (*zy*), *nzi*
7. Sing. *Ulu*	*lu* (*lw*), *ndu*
Plur. *Ama*	*a*, *nga*
8. Sing. *Uwu*	*u* (*w*), *mbu*
Plur. *Ama*	*a*, *nga*
9. Sing. *I*	*li* (*ly*), *ndi*
Plur. *Ama*	*a*, *nga*

10. Class-prefix.	Concord-prefix.
Sing. and Plur. *Uku*	*ku* (*kw*), *nku*
(Plur. *Ama*	*a*, *nga*)
Mpa	*pa*, *mpa*
Umu	*mu* (*mw*), *mmu*

Formation of Nouns.

51. It will be seen from the preceding lists that the resources of Wisa for the production of different noun-forms to meet the growth of ideas is as large as in other dialects of Bantu, though even less used than in some.

52. The commonest resource is the infinite form of the verb, either alone, or with the preposition *-a* and a suitable class-prefix, e. g. *ukuteka*, pillaging, plundering; *ivyakuteka*, *izyakuteka*, things plundered, booty, plunder. But a root can take the prefixes of any of the above ten classes, if the meaning of the root allows it, and in each class the meaning is presented under a different aspect, though the difference may be grasped in some cases only by the instinct or habit of a native.

53. Moreover there are at least four terminations at command, *-a*, *-o*, *-zi*, and *-vi*, serving further to differentiate the class-meaning of a noun, *-zi* and *-vi* being chiefly used of persons and personal qualities or activities, *-o* more commonly of operations and objects in general. (See also §§ 58, 249.)

CHAPTER III

ADJECTIVES

54. ADJECTIVES proper, i. e. words which are adjectives only, are in Wisa, as in other dialects, not numerous, but from their meaning important and in common use. They consist of a root combined with the concord-prefix proper to the class of the noun which the adjective qualifies, e. g. *umuzi u-kulu*, a large village.

(For the concord-prefixes see table, § 50, and for some examples of adjectives see table of concords, § 93.)

55. In Class 1, the adjectives *-onse* (all), *-eka* (alone), *-mbi* (other), take the concord-prefixes of possessive adjectives, § 50.

56. The place of adjectives is supplied in several ways:—

(1) By a noun preceded by the variable preposition *-a*, 'of,' in the proper concord form, e. g. *ivintu vya kale*, old things. But the infinitive (noun) form of verbs is not often used in this way, *-a-ku-* being characteristic of one of the future tenses (§ 131).

57. (2) By expressions meaning 'having,' 'possessing,' followed by a noun defining the object or quality possessed, such expressions being forms of the verbs *wa na*, *li na* (§ 205), 'have,' and *kwata*, 'possess,' e. g. *umuntu uli na chuma*, a rich man; *umuntu wa kuwa na amano*, an intelligent man.

58. (3) By various finite forms of the verb, on the general principle that any finite verb-form of the indicative mood can be regarded as a relative form, and is available as an adjectival expression, and even as a noun. By far the most common form is the verb-root preceded by *-a-* with a concord-prefix, i. e. the tense described below (§ 116) as aorist tense 1, and this supplies the place of most adjectives. And the large class of negative adjectives, beginning in English with the prefixes *in-*, *un-*, *dis-*, &c., is expressed by the negative forms of the same tense.

Thus *chawama* (*chi-a-wama*) may be translated, it is good, which is good, good, that which is good, a good thing. And similarly *tachawama* (*ta-chi-a-wama*), it is not-good, which is not-good, bad, a bad thing.

59. But the principle just given opens the way to a rich variety of adjectival distinctions, each tense so used retaining its characteristic force and colour. Thus while *wawama* merely assigns the attribute of goodness as a fact to a person, *uliweme* does so in view of a particular case, *ulawama* as a general characteristic whether in active exercise or not. (See tenses 2, 3, §§ 117, 118.) So *wafwa* may mean dead, (a) dead (man); *afwile*, lately dead; *alifwile*, dead some time. Similarly such shades of difference as finished, not finished, unfinished, not yet finished, temporarily finished, permanently finished, may be conveyed by using different tense-forms adjectivally. (See also §§ 141, 250.)

60. The adjectival root *(i)ne* is noticeable for its common use in a great variety of meanings:—

61. (1) *-ine* includes every quality that commends itself to the mind or sense in whatever degree, 'good, true, pleasant, useful, just, fine,' &c.; but while *-ine* inclines to moral excellence, i. e. 'good,' the shorter form *-ne* inclines to physical, i. e. 'beautiful, nice, pretty, agreeable,' &c.

62. (2) *-ine* also means 'self, oneself, itself,' &c., and though the same in form is sometimes different in accent from (1), i. e. *ichintu (i)chine chine*, the thing itself is nice.

63. (3) *-ine*, when following another adjective, often has the force *of an adverb* of emphasis, e. g. *ichintu chine chine*, a very good *thing, awantu awenji wene*, very many people.

64. There are also two common nouns seemingly from the same root, viz. *mune* (plural *awane*), 'acquaintance, friend,' and *umwine*, 'owner, master, possessor.' Thus such a combination is possible as *umwine umwine umwine wine*, the owner himself is a very good man (*-ine* in the sense of 'very' takes the concord form of possessive adjectives (§ 50, Class 1)—hence *wine* above, not *umwine*).

65. The numeral adjective *-nne*, 'four,' has also to be distinguished from the above, and the noun *umwina* (plural *awena*), 'personal servant.'

Degrees of Comparison.

66. The possession of a quality or attribute in a high or the highest degree is expressed merely by emphasis on the adjective, or by adding after it the adjective *-mo*, 'one, unique,' or *-eka*, 'alone, by itself,' or *-ine*, as above. Thus supreme goodness in a person may be described as *umuntu uli weka*, *umo kuwama*, *takwete munakwe* (he has no equal), or simply as *wawama*.

67. Qualities can be compared in degree by using *kuli*, '(where) there is,' i. e. 'compared with, side by side with, more (less) than,' or by *ukuchila*, 'to exceed, excelling.'

Numerals.

68. The only numerals in common use are the following adjectives:—

-mo, one,	*-nne*, four,
-wili, two,	*-sano*, five,
-tatu, three,	*-ikumi*, ten.

All other numbers are made up by combining these. *Ikumi* used as a noun has a plural *amakumi*. Thus *-sano na -tatu*, eight, *ikumi na -sano na -mo*, sixteen, *amakumi awili na -wili*, twenty-two.

69. The ordinal adjectives are—

-atendeka, *-ayamba*, first;
-a kawili, second;
-a katatu, third; and so on.

The numeral adverbs are in the forms *kamo* (or *limo*), once, *kawili* (or *liwili*), twice, *katatu*, *kane*, &c.

70. List of Adjectives.

-akwe, his, hers, its.
-anji, my, mine.
-awo, their, theirs.
-che, little, feeble.
-chenjele, clever, cautious, cunning.
-e(n)ka, alone, unique, only.
-enu, your, yours.
-esu, our, ours.
-ine, (1) good, right, honest, true, real, nice, pleasant, useful, &c., (2) self, very (§§ 60–63).
-inji, many, much.
-ipi, short, low. *-a pepi*, near.
-kafu, poor, destitute.
-kali, severe, hot-tempered, angry, savage.
-kazi, female.
-kote, old.
-kulu, (1) great, big, large, (2) grown-up, adult, old, (3) powerful, influential.
-lume, male.
-lwele, sick.
-mbi, other, different.
-mo, one, single, alone.
-nakwe (*-nanji*, *-nowe*, *-nesu*, *-nenu*, *-nawo*), other, like, of same sort.
-ne, pretty, handsome, pleasing, nice.
-nini, small, little, low, narrow, short, unimportant.
-nne, four.
-onse, all, every, whole.
-owe, your, yours.
-pofu, blind.
-pusa, *-pusu*, silly, foolish, mischievous, naughty.
-putu, thick, stout, broad, fat.
-pya, new, fresh, recent, novel, modern.
-sali, unclean, filthy, foul.
-sano, five.
-silu, mad, indecent.
-tali, long, tall, high. *-a kutali*, distant.
-tatu, three.
-ufi, false, deceitful, unjust.
-vila, idle.
-*wi*, (1) bad, wicked, evil, (2) ugly, (3) unpleasant, disastrous.
-wili, two.
-*wino*, good, nice, useful.
-*wisi*, fresh, raw, uncooked (of vegetation), green, growing.

CHAPTER IV

PRONOUNS

71. With the personal and interrogative pronouns, the so-called pronominal adjectives—possessive, demonstrative, and interrogative—are here noticed. There is no distinctive relative pronoun or prefix. (See notes on Syntax, §§ 249–53, and for the reflexive prefix, § 202.)

72. 1. *Personal Pronouns.*

The full forms of personal pronouns, when used by themselves, are:—

Sing. 1. *newo*, I.	Plur. 1. *fwewo*, we.
2. *wewo*, you.	2. *mwewo*, you.
3. *wewo*, he, she.	3. wawo, they.

73. These are not used with verbs, except for emphasis, the person in verb-forms being sufficiently indicated by the person-prefixes. *Wewo* for singular 3rd is often replaced by a demonstrative.

74. A shorter form of the pronouns is used in close connexion with another word and pronounced as part of it, whether before or after, viz. :—

Sing.	1. *ne, ine.*	Plur.	1. *fwe, ifwe.*
	2. *we, iwe, uwe.*		2. *mwe, imwe, umwe.*
	3. *we, iwe, uwe.*		3. *wa.*

And this shorter form is often used with and immediately following the longer. Hence such expressions as—

(1) Before nouns and verbs :

nekalulu, newo nekalulu, I the rabbit.

mwewantu, you people.

wewaipaya, you murderer ; *fwewali,* we were.

(2) Before adjectives :

nemwine, inenemwine, I myself.

nenka (*wenka, fwenka,* &c.), I (you, we) alone.

(3) After the preposition *na,* 'with,' the verb-form *ni,* 'is,' and the negative-prefix *te,* 'not,' *nane, nowe* (for *na uwe*), *nakwe* (for *na,* and *kwe* in place of *uwe* as 3rd person singular), with me (you, him).

nine, niwe, nifwe, &c., it is I, &c.

tene, tewe, tefwe, &c., not I, &c.

75. The plural of the personal pronouns is always used in respectful address or mention of a person.

76. The personal pronouns are used possessively in a few expressions such as *wata wewo,* my father ; *wama wewo,* your mother; *wanyinefwe,* our maternal relatives ; *sikulufwe,* our master.

77. Sometimes the personal pronouns are represented by a periphrasis, such as

kuli newo, i. e. where I am, I, me.

ukoli, i. e. where you are, you.

kulingo, i. e. where he is, he, him,

and so *kuli wewo, ukondi* (*uko-n-li*), &c.

78. *For concord purposes,* the personal pronouns are regarded

as nouns of Class 1. For the person-prefixes corresponding to them in verbs, see § 102.

79. 2. *Possessive Adjectives.*

Sing.	1. *-anji*, my.	Plur.	1. *-esa*, our.
	2. *-owe*, your.		2. *-enu*, your.
	3. *-akwe*, his, hers, its.		3. *-awo*, their.

These words represent the preposition *-a* in combination with forms of the personal pronouns. *-achiko*, for *-akwe*, seems to express awe or admiration of what is extraordinary.

80. 3. *Demonstrative Adjectives.*

Five modes of expressing 'the, this, that' are distinguishable in Wisa, as in Senga and other dialects. All are based on the class- or concord-prefixes, and may be arranged as follows in order of demonstrative meaning.

81. (1) A reduplicated or lengthened form of the class-prefix, attached to the root and corresponding in meaning to the English 'the.'

82. (2) A nasalized form of the concord-prefix of each class, used as an adjective, denoting nearness, this (here, by me).

83. (3) The same as (2) with *-o* substituted for the final vowel, denoting middle distance or reference, this, or that (there, by you, referred to, in mind, mentioned).

84 (4) The same as (2) with *-no* affixed, and meaning similar to (3).

85. (5) The same as (2) with *-lya* affixed, denoting distance, 'that (there, yonder').

86. The concord forms of these demonstratives may be tabulated as follows, *-n* involving the usual phonetic changes:—

Class.	Example.	1 (the)	2 (this)	3 (this, that)	4 (this, that)	5 (that)
1. Sing.	*umuntu*	*mumu-*	*ngu*	*ngo*	*nguno*	*ngulya*
Plur.	*awantu*	*wawa-*	*mba*	*mbo*	*mbano*	*mbalya*
2. Sing.	*umuzi*	*mumu-*	*ngu*	*ngo*	*nguno*	*ngulya*
Plur.	*imizi*	*mimi-*	*nji*	*njo*	*njino*	*njilya*
3. Sing.	*ichintu*	*chichi-*	*nchi*	*ncho*	*nchino*	*nchilya*
Plur.	*ivintu*	*vivi-*	*mvi*	*mvyo*	*mvino*	*mvilya*
4. Sing.	*akazua*	*kaka-*	*nka*	*nko*	*nkano*	*nkalya*
Plur.	*utuzua*	*tutu-*	*ntu*	*nto*	*ntuno*	*ntulya*
5. Sing.	*inchito*	*ii-*	*nji*	*njo*	*njino*	*njilya*
Plur.	*inchito*	*zizi-*	*nzi*	*nzo*	*nzino*	*nzilya*

Class.	Example.	1 (the)	2 (this)	3 (this, that)	4 (this, that)	5 (that)
6. Sing.	*uluzizi*	*lulu-*	*ndu*	*ndo*	*nduno*	*ndulya*
Plur.	*nzizi*	(as 5 P.)				
7. Sing.	*uluse*	(as 6 S.)				
Plur.	*amase*	*a-*	*nga*	*ngo*	*ngano*	*ngalya*
8. Sing.	*uwuta*	*wuwu-*	*mbu*	*mbo*	*mbuno*	*mbulya*
Plur.	*amata*	(as 7 P.)				
9. Sing.	*ilimi*	*ii-*	*ndi*	*ndo*	*ndino*	*ndilya*
Plur.	*amalimi*	(as 7 P.)				
10. Sing.	*ukutina*	*kuku-*	*nku*	*nko*	*nkuno*	*nkulya*
Plur.	*ama-*	(as 7 P.)				
	umunanda	*mumu*	*mmu*	*mmo*	*mmuno*	*mmulya*
	pakati	*papa*	*mpa*	*mpo*	*mpano*	*mpalya*

87. Sometimes a non-nasalized form of demonstratives 2 and 3 is heard, viz. *uwu* (*uwo*), *awa* (*awo*), *ii* (*io*), *ichi* (*icho*), &c. (§ 251). Two particles of emphasis commonly used with the demonstrative adjectives, and also verbs and adverbs, are:—

88. *-ve*, as a suffix, meaning 'just so, simply, exactly, and no more,' often with a contemptuous or depreciatory tone, e. g. *achitave mvive*, he just does that sort of thing.

89. *e-*, as a prefix, taking the place of the nasal *n*, and (in verbs) of the person-prefix, e. g. *echi*, *evyo*, *eko*, *epo*, *evyala*.

90. 4. *Interrogatives.*

nani? inani? who?
siani? chindu? chindo? what?
kwilakwi? kwi? kwani? where?
lilali? li? when?
chindu? nindu? chifukwandu? mulandunzi? why? what for?

91. The suffixes *-ndu* (*-ndo*), *-nzi* (*-nzo*) with a noun, have the meaning, which? what?, and *-nga*, how many?, e. g. *vindu?* how? in what way? *vinga?* how many times? A question is often introduced by *nga*.

92. *-ila-i*, combined with concord-prefixes, also means, which—? what—?, e. g. *umuntu wilawi?* which man? *Awantu welawe?* which men? So *chilachi*, *lwilalwi*, *elae ve*. (See § 93.)

93. *Table of Concords*

(including the preposition *-a*, some common adjectives, and a verb *wama* in the aorist (adjectival) tense 1).

Class.	(noun)	*-a* (of)	*-ne* (nice)	*-ine* (good, self)	*-kulu* (great)	*-awama* (good)	*-onse* (all)	*-e(n)ka* (alone)	*-inji* (many, much)	*-mbi* (other)	*-anji* (my)	*-ngu* (this)	*-ila-i* (which?)
1. Sing.	*umuntu*	*wa*	*umune*	*umwine*	*umukulu*	*wawama*	*wonse*	*weka*	*umwinji*	*umbi*	*wanji*	*ngu*	*wilawi*
Plur.	*awantu*	*wa*	*awane*	*awene*	*awakulu*	*wawama*	*wonse*	*weka*	*awenji*	*wambi*	*wanji*	*mba*	*welawe*
2. Sing.	*umuzi*	*wa*	*une*	*wine*	*ukulu*	*wawama*	*wonse*	*weka*	*uinji*	*umbi*	*wanji*	*ngu*	*wilawi*
Plur.	*imizi*	*ya*	*ine*	*ine*	*ikulu*	*yawama*	*yonse*	*yeka*	*iinji*	*imbi*	*yanji*	*nji*	*ilai*
3. Sing.	*ichintu*	*cha*	*chine*	*chine*	*chikulu*	*chawama*	*chonse*	*cheka*	*chinji*	*chimbi*	*chanji*	*nchi*	*chilachi*
Plur.	*ivintu*	*vya*	*vine*	*vine*	*vikulu*	*vyawama*	*vyonse*	*vyeka*	*vinji*	*vimbi*	*vyanji*	*mvi*	*vilavi*
4. Sing.	*akanwa*	*ka*	*kane*	*kene*	*kakulu*	*kawama*	*konse*	*keka*	*kenji*	*kambi*	*kanji*	*nka*	*kelake*
Plur.	*utunwa*	*twa*	*tune*	*twine*	*tukulu*	*twawama*	*twonse*	*tweka*	*twinji*	*tumbi*	*twanji*	*ntu*	*twilatwi*
5. Sing.	*inzoka*	*ya*	*ine*	*ine*	*ikulu*	*yawama*	*yonse*	*yeka*	*iinji*	*imbi*	*yanji*	*nji*	*ilai*
Plur.	*inzoka*	*zya*	*zine*	*zine*	*zikulu*	*zyawama*	*zyonse*	*zyeka*	*ziinji*	*zimbi*	*zyanji*	*nzi*	*zilazi*
6. Sing.	*uluzizi*	*lwa*	*lune*	*lwine*	*lukulu*	*lwawama*	*lwonse*	*lweka*	*lwinji*	*lumbi*	*lwanji*	*ndu*	*lwilakwi*
Plur.	*inzizi*	*zya*	*zine*	*zine*	*zikulu*	*zyawama*	*zyonse*	*zyeka*	*ziinji*	*zimbi*	*zyanji*	*nzi*	*zilazi*
7. Sing.	*uluse*	*lwa*	*lune*	*lwine*	*lukulu*	*lwawama*	*lwonse*	*lweka*	*lwinji*	*lumbi*	*lwanji*	*ndu*	*lwilakwi*
Plur.	*amase*	*a*	*ane*	*ene*	*akulu*	*awama*	*onse*	*eka*	*enji*	*ambi*	*enji*	*nga*	*elae*
8. Sing.	*uwupo*	*wa*	*une*	*wine*	*ukulu*	*wawama*	*wonse*	*weka*	*uinji*	*umbi*	*wanji*	*mbu*	*wilawi*
Plur.	*amapo*	*a*	*ane*	*ene*	*akulu*	*awama*	*onse*	*eka*	*enji*	*ambi*	*enji*	*nga*	*elae*
9. Sing.	*izembe*	*lya*	*line*	*line*	*likulu*	*lyawama*	*lyonse*	*lyeka*	*lyinji*	*limbi*	*lyanji*	*ndi*	*lilali*
Plur.	*amazembe*	*a*	*ane*	*ene*	*akulu*	*awama*	*onse*	*eka*	*enji*	*ambi*	*enji*	*nga*	*elae*
10. Sing. Plur.	*ukulia*	*kwa*	*kune*	*kwine*	*kukulu*	*kwawama*	*kwonse*	*kweka*	*kwinji*	*kumbi*	*kwanji*	*nku*	*kwilakwi*

CHAPTER V

VERBS

(1) Verbs in general.

94. The verb in Wisa has the same general features as in other Bantu dialects. By combination of a root, usually monosyllabic, with prefixes and suffixes, a rich variety of verb-forms is developed, and these admit of convenient classification under the terms commonly used in grammars of all languages. For the most part the differences known as those of conjugation, tense, person, number, and also (in Bantu) of class, are indicated by distinctive letters or syllables prefixed to the root, those of mood, voice, and also (in Bantu) of stem, by suffixes. Moreover these prefixes and suffixes, as a rule, preserve the same relative order among themselves.

95. Thus, given a root of appropriate meaning, it may be the base of nine varieties of verb-stem, commonly known as simple, applied, intensive, causal, reciprocal, reversive, stative, reduplicated, and reflexive; each with active, passive, and neuter voices; each of these with affirmative and negative forms of conjugation; with indicative and subjunctive (subjective), as well as imperative and infinitive moods, the indicative mood with a full tense-system; and in every tense-form a distinctive indication of the number and person of the subject of the verb and also of the class to which it belongs, with a similar definition of its object. Wisa has also a modified stem.

96. The actual prefixes and suffixes used are largely the same as, or similar to, those common in other dialects. The feature of special interest in Wisa is the tense-system.

97. The usual order of prefixes and suffixes in the indicative mood is as follows:—

Prefixes, (1) showing the negative conjugation;
(2) of the subject, showing its class, number, and person;
(3) of tense;
(4) of the object, as (2).

Root Syllable.
Suffixes, (5) of stem;
(6) of voice;
(7) of mood (except infinitive).

For example, *tachikotuchenezya* may be analysed as made up of prefixes (1), (2), (3), (4), and suffixes (5) and (7), viz. (1) *ta-*, negative particle, 'not,' (2) *-chi-*, subject defined as 3rd singular, Class 3, 'it,' (3) *-ko-*, tense-sign, 'will,' (4) *-tu-*, object defined as 1st plural, Class 1, 'us,' root syllable *-chen-*, 'hurt,' (5) *-ezy-*, intensive stem, 'much,' (7) *-a*, showing indicative active, 'it will not hurt us much.'

98. Verb-forms are here treated as follows:—
(1) Conspectus, with examples.
(2) Class, number, person.
(3) Tenses, including Modified Stem.
(4) Moods.
(5) Voices.
(6) Stems.

99. Conjugation, i. e. the distinction of affirmative and negative forms throughout, is treated in connexion with (2), (3), and (4).

100. *Conspectus of Verb-forms.*

Stems.

	Suffix	Example.
1. Simple	*-a*	*pum-a*, strike.
2. Applied	*-ela*	*let-ela*, bring to.
	-ila	*fik-ila*, arrive at.
3. Intensive and	*-ezya*	*end-ezya*, go fast.
4. Causal	*-izya*	*kak-izya*, fasten tight.
	-ya	*fum-ya*, cause to go out.
5. Reciprocal	*-ana*	*(w)on-ana*, see each other.
6. Reversive	*-ula*	*kak-ula*, unfasten.
7. Stative	*-ama*	*pot-ama*, be crooked.
8. Reduplicated	—	*enda-enda*, keep going.
9. Reflexive	*i-* (prefix)	*i-chena*, hurt oneself.

There are also compound stems, combining two or more of the above stem-suffixes. For the Modified Stem see §§ 106–12.

Voices.

1. Active	*-a*	*chena*-a, hurt.
2. Passive	*-wa*	*chen-wa*, be hurt.
3. Neuter	*-eka*	*chen-eka*, be hurt.
	-ika	*chit-ika*, be done.

Conjugations.

The negative is distinguished from the affirmative by the prefixes *ta*, *si*, *i* (§ 102).

	Moods.	
1. Indicative	*-a*	*-pum-a.*
2. Subjunctive	*-e*	*-kat-e.*
3. Imperative	*-a, -eni*	*pit-a, pit-eni.*
4. Infinitive	*uku-* (prefix)	*uku-chita.*

For tenses and person-prefixes see §§ 102, 137, 138.

(2) PERSON-PREFIXES.

101. First in every finite verb-form stands one of the following concord-prefixes, defining the person, number, and class of the subject of the verb, and commonly called person-prefixes. Combined with a prefix denoting negation, they also distinguish the negative from affirmative conjugation. The object of a verb can also be similarly defined by a person-prefix, which (except in relative clauses) immediately precedes the root. This object-prefix is not much used in Wisa, except of persons.

102. The person-prefixes are as follows:—

Class 1.	Affirmative.	Negative.
Sing. 1. (I, me)	*n* (rarely *ne*)	*nsi, tansi, si.*
2. (you of the subject)	*u* (*w*)	*tau, uta.*
2. (you of the object)	*ku* (*kw*)	*tau, uta.*
3. (he, she, of the subject)	*u* (*w*), *a*	*to* (for *tau*), *uta.* / *ta* (for *taa*), *ata.*
(him, her, of the object)	*mw*, *m*	*to* (for *tau*), *uta.* / *ta* (for *taa*), *ata.*

Classes 2–10.

Singular affirmative, *u, chi, i, ka, lu, li, ku* (*pa, mu*), according to class. (See concord-prefixes, § 50.)

Negative, the same combined with *ta*, preceding or following, *to* (*uta*), *tachi* (*chita*), *te* (*ita*), *taka* (*kata*), *talu* (*luta*), *tali* (*lita*), *taku* (*kuta*), &c.

Class 1.	Affirmative.	Negative.
Plur. 1. (we, us)	*tu* (*tw*)	*tatu, tuta.*
2. (you)	*mu* (*mw*), *m*	*tamu, muta.*
3. (they)	*wa* (*w*)	*tawa, wata.*

In the imperative mood the plural 2nd is the prefix *ni-* or suffix *-eni.*

Classes 2–10.

Plural affirmative, *i, vi, zi, tu, a, ku* (*pa, mu*), according to class.

Negative, *te* (*ita*), *tavi* (*vita*), *tazi* (*zita*), *tatu* (*tuta*), *ta* (*ata*), *taku* (*kuta*), &c.

103. These person-prefixes are liable to be disguised by phonetic changes, according to the consonant or vowel sound immediately following. Some general rules are given (§§ 7–9), but do not apply in all cases. Thus the *i* in *chi* disappears before another vowel, but in other prefixes remains as *i* or *y*. And *a* as a separate prefix is less liable to change than in *ka, pa, wa*. Moreover the sounds *i* (*y*), *u* (*w*), used before the roots of some verbs, have to be remembered as a cause of euphonic change.

(3) Tenses (in general).

104. The tense-system in Wisa claims special attention, both as to meanings and forms. It is fuller and more elaborate than many, and appears connected with those of the Congo river region rather than those of Eastern Africa. The following account of it may require to be corrected and added to on further study.

105. To a foreigner its difficulty is, that the tenses in hardly any case indicate exclusively the simple distinctions of time, past, present, future, i.e. they are not tenses in the usual sense. Rather they appear to convey to the native mind various modes or aspects of the verb idea (act, state, or process), analogous to differences of light and shade, colour, and perspective. Such aspects are in English suggested by adverbs, compound phrases, order of words, and other ways. To the native the tense-forms of the verb themselves give choice of seven or eight ways of presenting an idea in each of the spheres of past, present, and future, or in any or all of them, for instance, as simple fact; as act, as act general or specific or emphatic; as habit actual or potential; present simply or continuously or regular and settled; past simple or continuous, near past, distant past, and these general or specific; a future immediate and being realized, a future intended (possible, probable, &c.), morally certain, mechanically certain, and so on. Rough and practically adequate translation of a native story is easy. But the swift and subtle instinct of the native narrator, selecting, changing, and mixing tense with tense, unfolds to a hearer alive to every tone, look, and gesture a picture or rather a panorama which written language could hardly reproduce.

106. Again, in Wisa four tenses of the indicative mood have ***a double base, viz.*** a verb-stem and a modified verb-stem, of which

the characteristic is the use of the vowel *e*. This use takes three forms:—

107. (1) In most verbs the final *-a* is changed in the modified form to *-ile* if the root-vowel is *a*, *i*, or *u*, and to *-ele* if it is *e* or *o*, e. g. *-fuma*, *-fum-ile*, *-onda*, *-ondele*.

108. (2) In many verbs with *-a-* as the root-vowel and in some with *-o-* the root-vowel as well as the final vowel are changed to *e*, e. g. *-kala*, *-kele*, *wona*, *wene*.

109. (3) In reciprocal and stative stems the final *-ana*, *-ama* is changed to *-ene*, *-eme*, e. g. *-ambana*, *-ambene*, *inama*, *ineme*.

110. (4) In causal and intensive stems the final *-a* only of *-ezya*, *-izya* is changed to *e*, e. g. *-lezya*, *-lezye*, *-katizya*, *-katizye*.

111. Some verbs have both modified forms, e. g. *-kwata*, *-kwete*, and *-kwatile*.

112. So far as any distinctive difference is traceable in the meaning of these two forms, it appears to be this, that in the modified form the reference is more specific, and limited to the particular case in view, than in the plain verb-stem. In fact, *-le* or *(l)e* seems weakly demonstrative, and if so may be etymologically connected with the characteristic *l* of the demonstrative adjective of distance (§ 85). It must be noted that in many verbs, e. g. *lala*, *lele*, *kana*, *kene*, *kwata*, *kwete*, *kala*, *kele*, the difference is considered by Wisas themselves to be one of pronunciation only, the younger generation inclining to the forms in *e*.

(4) Indicative Tenses.

113. There are sixteen indicative tenses, fourteen with both affirmative and negative forms, two negative only. They may be placed in six groups, which partly overlap each other, and also include some other verb-forms used indicatively, viz. aorist, present, past, future, impersonal, and negative. For convenience of reference they are distinguished by numbers rather than by names, and a brief description is first given of each, followed by notes and fuller explanations.

114. Tense-prefixes always follow the person-prefixes and precede the root (§ 97).

115. 1. ***Aorist tenses,*** which do not themselves define time, but

may require translation as past, present, or future. They are regularly used in place of adjectives (§ 141).

116. Tense 1. Prefix *-a-*, e. g. *n-a-chita.*

Meaning. The idea of the verb is simply stated as fact, whether act, state or process, e. g. *nachita*, I do (did, have done) (§§ 142–4).

117. Tense 2. No prefix, e. g. *n-chita.*

Meaning. The idea of the verb is stated as habit, actual and constant, e. g. *nchita*, I always do (am doing, did, have done) (§ 145).

118. Tense 3. Prefix *-la-*, e. g. *nda-chita* (for *n-la-chita*).

Meaning. The idea of the verb is stated as habit, potentially constant, e. g. *ndachita*, I always (on occasion, am ready to) do (did, have done) (§ 146).

119. 2. **Present** tenses, which refer chiefly or only to present time, in addition to Tenses 1, 2, 3, which may be used of the present (§§ 147–8).

120. Tense 4. Modified verb-stem, no tense-prefix, e. g. *n-chitile.*

Meaning. Present definite, of specific reference, e. g. *nchitile*, I do (it, something), present, definite, specific (§ 147).

121. Tense 5. Prefix *-li-*, modified verb-stem, e. g. *ndi-chit-ile* for *n-li-chit-ile.*

Meaning, as Tense 4, slightly emphasized. Present, definite, emphatic, e. g. *ndichitile*, I do (or nearly, I do do, it, something) (§ 147).

122. Tense 6. Prefix *-li-*, e. g. *ndi-chita* for *n-li-chita.*

Meaning. Present, definite, general, same as Tense 5, but not limited in reference, e. g. *ndichita*, I do. (This tense seems seldom used.) (§ 147.)

123. Tense 7. Prefix *-ko-*, e. g. *n-ko-chita.*

Meaning. Present indefinite (imperfect, continuative), e. g. *nko-chita*, I am doing. This is one of the most common expressions of the present, and also of the immediate future (§§ 130, 148, 152).

124. Tense 8. Prefix *-li-* with the infinitive verb-form, i. e. *li-ku-*, e. g. *ndi-ku-chita* for *n-li-ku-chita.*

Meaning. The idea of the verb is stated as a sphere of present

occupation or action (process, condition), e. g. *ndikuchita*, I am engaged in doing, I am at work (§ 148).

125. 3. **Past** tenses, in addition to Tenses 1, 2, 3, which may be used of the past (§ 149).

126. Tense 9. Prefix *-a-*, with modified verb-stem, e. g. *n-a-chit-ile.*

Meaning. Past, specific, relatively recent, e. g. *nachitile*, I did (it, something, to-day, recently) (§ 149).

127. Tense 10. Prefix *-ali-*, with modified verb-stem, e. g. *n-ali-chit-ile.*

Meaning. Past, specific, relatively distant, e. g. *nalichitile*, I did (it, something, yesterday, formerly, some time ago) (§ 149).

128. Tense 11. Prefix *-ali-*, e. g. *n-ali-chita.*

Meaning. Past of general reference, e. g. *nalichita*, I did. (This tense seems not so commonly used as Tenses 9, 10. Cf. Tense 6.) (§ 149.)

129. Tense 12. Prefix *-ali-* with the infinitive verb-form, e. g. *n-ali-ku-chita.*

Meaning. Past imperfect, of general occupation, &c., e. g. *nali-kuchita*, I was (engaged in) doing. (Cf. Tense 8.) (§ 149.)

130. 4. **Future** tenses. The commonest expression of the future is Tense 7. Tenses 1, 2, 3 may include future reference. For other modes of expressing a future see §§ 150–7. The only exclusively future tense is

131. Tense 13. Prefix *-a-*, with infinitive verb-form, e. g. *n-a-ku-chita.*

Meaning. Future relatively distant, more or less probable in view of the nature or character of the subject of the verb, e. g. *nakuchita*, I shall (some day, certainly, probably) do (§ 153).

132. 5. **Impersonal** tenses (indefinitive).

Common substitutes for other tenses are supplied, especially in narrative, by modifications of the infinitive, which may be classed as

133. Tense 14. Prefixes *no-*, *n-*, *e-*, with the infinitive verb-form, e. g. *no-ku-chita*, *n-ku-chita*, *e-ku-chita.*

Meaning. The idea of the verb is stated without definition of

time, person, number or class, except such as is supplied by the context (§§ 158–9).

134. 6. **Negative** tenses. In addition to the negative forms of affirmative tenses there are two tense-forms only negative (§§ 161–5).

135. Tense 15. Prefix, negative with *-a*, and a verb-root with final *-e*, e.g. *nsi-a-chite.*

Meaning. Emphatic denial of possibility, present or future, e.g. *nsiachite*, I shall certainly never do it, my doing it is quite out of the question.

(For the connexion of this tense with the subjunctive mood see § 179.)

136. Tense 16. Prefix *-i-*, e.g. *n-i-chita.*

Meaning. Emphatic refusal or authoritative resolve, in fact a negative imperative. (See §§ 173–5.)

The above tenses can be tabulated as follows according to (1) meaning, (2) form.

137. *Table of Tenses according to Meaning.*

		Prefix	as
1. Aorists			
of fact, past, present, future	T. 1.	*-a-*	*na-chita.*
of habit, actual	T. 2.	(none)	*n-chita.*
,, ,, or potential	T. 3.	*-la-*	*nda-chita.*
2. Presents (in addition to T. 1, 2, 3)			
definite, specific	T. 4.	(none)	*n-chitile.*
,, ,, emphatic	T. 5.	*-li-*	*ndi-chitile.*
,, general	T. 6.	*-li-*	*ndi-chita.*
indefinite, imperfect	T. 7.	*-ko-*	*nko-chita.*
,, continuous	T. 8.	*-li-*	*ndi-kuchita.*
3. Pasts (in addition to T. 1, 2, 3)			
definite, specific, near	T. 9.	*-a-*	*na-chitile.*
,, ,, distant	T. 10.	*-ali-*	*nali-chitile.*
indefinite, general	T. 11.	*-ali-*	*nali-chita.*
imperfect, continuous	T. 12.	*-ali-*	*nali-kuchita.*
4. Futures (in addition to T. 1, 2, 3, 7)			
of moral certainty, distant	T. 13.	*-a-*	*na-kuchita.*
5. Impersonals (indefinitives)			
(meaning defined by content only)	T. 14.	*no-* *n-* *e-*	*-kuchita.*
6. Negatives			
of categorical denial	T. 15.	neg. + *-a-*	*nsiachite.*
of authoritative refusal	T. 16.	*-i-*	*nichita.*

138. *Table of Tenses according to Form.*

1. From the verb-stem.			
	T. 2	*n-chita*	aorist.
	T. 1	*na-chita*	aorist.
	T. 3	*nda-chita*	aorist.
	T. 6	*ndi-chita*	present.
	T. 11	*nali-chita*	past.
	T. 7	*nko-chita*	present (and future).
2. From the modified verb-stem.			
	T. 4	*n-chitile*	present.
	T. 9	*na-chitile*	past.
	T. 5	*ndi-chitile*	present.
	T. 10	*nali-chitile*	past.
3. From the Infinitive Mood.			
	T. 13	*na-kuchita*	future.
	T. 8	*ndi-kuchita*	present.
	T. 12	*nali-kuchita*	past.
	T. 14	*no-*	indefinitives.
		n-	
		e-	
4. From the Imperative Mood.			
	T. 16	*ni-chita*	negative.
5. From the Subjunctive Mood.			
	T. 15	*nsia-chite*	negative.

(The tense-prefixes *-a-*, *-li-*, *-ali-* appear in all three of the chief groups, 1, 2, 3.)

(5) Notes on the Tenses.

139. While acquiring command of the tenses, it is useful to remember that

(1) Tense 7 (*-ko*) is commonly used for present *and* future, i. e. *nkochita* means I do, I am doing, and I shall (will) do.

(2) Tense 10 (*-ali-ile*) indicates what is merely past, e. g. *nali-chitile*, I did it.

(3) Tense 1 is the common tense of narrative, and also expresses the English perfect 'have' of what is complete and done, e. g. *chapwa*, it is finished, that is the end.

140. (4) The affirmative tenses in general become negative by substituting the negative person-prefixes, of which the characteristics are *si* in the 1st pers. sing., *ta* in all other cases (§ 102). But a very common formula of general negative, both indicative and imperative, consists of the three words, *tapali* + an infinitive mood + *yai*,

e. g. *tapali kuchita yai*, there is no doing it, do not do it, I did not (will not) do it, &c.

The fuller notes and explanations which follow represent tentative rather than final conclusions.

The Aorist Tenses.

141. As already stated (§ 58), all indicative forms can be used also as relative clauses or expressions, i. e. as if 'who' or 'which' preceded them. Hence they are virtually adjectives and nouns. But the aorist or timeless tenses are specially suited for this function, and with the same root, if of suitable meaning, adjectives of three distinct shades of significance. To mention three more examples, ill, an invalid, invalidish, may be represented respectively by *walwala*, *ulwala*, *ulalwala*, and perhaps also by *ulwele*, as suggesting a particular case of sickness. Again, such ideas as a man of knowledge, a knowing, intelligent man, and a wise man, i. e. with a fund of wisdom for all occasions, may be suggested by *waizi*, *wizi*, and *ulezi*; and similarly, a thief, a man engaged in thieving, i. e. a professional thief, and a thievish person by *waiwa*, *wiwa*, and *ulaiwa*. In other words, these tenses can express an attribute as merely a fact, or as in constant active exhibition, or as a general tendency and characteristic. It is not asserted that such distinctions are consciously made, but they follow directly from the meaning of the tenses, as given below, and help to explain their use by natives.

Tense 1 (*-a-*) has three leading uses.

142. 1. It is the tense of simple fact apart from time. Hence its very common use, especially in narrative and in unwritten speech, a hearer readily fitting the fact into its environment. And it is often mixed with other tenses.

143. 2. It is the most common form for expressing the idea of the verb adjectivally, or as an attribute (§ 58).

144. 3. It regularly supplies the place of the English perfect definite, of a fact complete or state established, e. g. *afwa*, he is dead (has died); *chapwa*, it has been finished, it is done (ended).

Tense 2 (no tense sign).

145. This is the tense of habit. It indicates the verb idea as *being constantly realized*, i. e. not only as a fact, but as in act or

being. Hence it can often be rendered by the adverb 'always', is often used as an adjective or noun, and is suited for practical maxims or common truths, e. g. *twikalapo*, we always live here, we are constant residents; *ulindila*, a sentry (on duty); *ichifu chola awenji*, a trap catches many; *ntina*, I am always in a fright.

Tense 3 (*-la-*).

146. This tense resembles Tense 2, and is used side by side with it. The difference may be gathered from the negative form, which may be regularly translated by 'not yet, never, on no single occasion'. Thus the affirmative means 'on any occasion', of what may be at any time, and perhaps is now, potential if not actual, e. g. *ndatina* may mean I am afraid, or I am a coward; *walalya*, people constantly eat it, it is eatable; *nsilaona*, I never yet saw it; *ulawamya*, he is of an excellent disposition.

The **present tenses**: T. 4 (*-ile*), T. 5 (*-li-ile*), T. 6 (*-li*), T. 7 (*-ko*), T. 8 (*-liku-*).

147. These have already been briefly described. Tense 4 seems the simplest expression of a particular present act (process, condition), while Tense 5 slightly emphasizes and Tense 6 generalizes, i. e. does not limit the reference of the present to a special instance.

148. Tenses 7 and 8 also resemble each other, and are both translateable by the English present imperfect, e. g. *nkochita*, *ndikuchita*, I am doing. But while in Tense 8 the action though continuing is limited to the sphere indicated, in Tense 7 there is no such limitation. Hence the latter is quite as commonly used as a future tense, the action continuing and blending what is present with what immediately follows (§ 130).

The **past tenses**: T. 9 (*-a-ile*), T. 10 (*-ali-ile*), T. 11 (*-ali-*), T. 12 (*-aliku*).

149. All these tenses include *-a-* in the sign of tenses. As in the presents two forms are based on the modified stem, one on the simple stem, one on the infinitive mood, and their differences of meaning correspond to those of the presents. But the difference in form in Tense 9 and Tense 10 effects a difference of perspective, Tense 9 marking a nearer, the emphatic Tense 10 a more distant past. Tense 12 corresponds to the English past imperfect, e. g.

nalikuchita, I was (engaged in) doing. As contrasted with Tense 1 *walwala* means he is ill, *walwele* he fell ill to-day (just now), *alilwele* he was taken ill yesterday (some time ago).

Future Tenses.

150. There is no way of indicating the future as if it had an objective existence, but the following six ways of expressing what is more or less confidently anticipated.

151. (1) The aorist, Tense 1, when the context sufficiently connects a fact with the future, e. g. *naima wacha*, I (shall, will) start in the morning.

152. (2) The present indefinite or imperfect, Tense 7 (*-ko-*), as explained (§ 148), e. g. *nkoyenda*, I am going, i. e. I shall (will) go. This is the common future tense.

153. (3) Tense 13 (*-aku-*), which may be called the future of moral certainty, and translated by 'certainly, probably, possibly,' &c. It also indicates, as compared with the following method (§ 154), a relatively distant future, e. g. *wakuwela*, they are sure to come back some day.

154. (4) The subjunctive mood, expressing the future subjectively, i. e. as an idea, purpose, duty, &c., and as relatively near, e. g. *nichite*, I may (might, will, intend to, should, would, &c.) do it.

155. (5) The subjunctive mood, preceded by the corresponding concord form of *-koti*, which expresses activity, mental or physical, an output of force or will, and thus expresses the future more strongly (objectively) than (4), e. g. *nkoti nchite*, I will most certainly do it.

156. (6) Finally, the future is expressed in a kind of mechanical way by using the verbs *iya*, go, or *iza*, come, followed by or combined with the infinitive or subjunctive moods, the future being regarded as the end of a movement, e. g. *naya kuchita*, or *naya-chita*, *naya nchite*, I am going to do it, I will do it (§§ 228–9).

157. Another parallel to the English equivalent is found in the occasional use of *-wa*, be, e. g. *ewa kuwa nfumu*, he is to be chief.

Impersonal (*or* **Indefinitive**) **Tenses,** *Tense* 14.

158. In form these tenses consist of the infinitive mood combined *with (1) the connective* conjunction *na*, e. g. *nokuchita*, i. e. *na*

ukuchita, or (2) the enclitic prefix of emphasis *e* (§ 89), e. g. *ekuchita* for *e-ukuchita*, or *n* possibly for the demonstrative *nku* (§ 86, cl. 10), i. e. *nkuima* for *nku ukuchita*.

159. These forms are most frequent in narrative, are frequently intermixed with finite tense forms, and are used apparently with the double object or effect of terseness and variety, at the cost of formal preciseness of statement.

Compound Tenses.

160. The tense-system is supplemented by the occasional use of such verbs as *ti* (do, say, think), *ya* (go), *za* (come), w*a* (be), *li* (be), either independently or as auxiliaries. (For the more important see §§ 205–33.)

Negative Tenses.

161. Various forms constituting the negative conjugations have been already mentioned in connexion with person-prefixes (§§ 101–2), Tenses 15, 16 (§§ 134–6), and in § 140.

162. The negative-prefix of 1st person singular is usually *nsi-*. Sometimes, however, *n* is dropped, and sometimes *ta* is prefixed to *nsi-*, making a double negative, e. g. *nsiachite*, *siachite*, *tansiachite*, I will not do.

163. *Ta* in the other person-prefixes may precede or follow the concord-prefix, possibly with a difference of shade in meaning, the negative attaching to the whole form or chiefly to the verb idea, e. g. *ng'anda taipwa*, the house is not finished, *ng'anda itapwa*, the house is unfinished.

164. Sometimes *ta* is so closely attached to the verb-root as to follow the prefix of object as well as of subject, e. g. *neutaona uwalla*, I have never seen the garden, and cf. § 182.

165. Sometimes *ta* is detached, and in the form *te* precedes the affirmative as a separate word, e. g. *tewe* (for *te iwe*) *ukana?* are you not always denying? *te kuti chifume*, it is impossible it should come out; *te ukuchita*, not to do.

For Tense 15 as connected with the subjunctive, and Tense 16 with the *imperative* mood, see §§ 179, 175.

(6) Imperative Mood.

166. A simple direct command, warning, or appeal to a person is conveyed by the verb-stem alone without prefix in the singular and the same with *-eni* for final *a* in the plural,

e. g. singular *puma*, strike, plural *pumeni*.

167. Another common form of imperative, supplying forms for all persons, consists of the verbs *iya* (go), *iza* (come), or *lenga* (do), followed by or combined with another verb in the infinitive or subjunctive mood,

e. g. *mwiye kuipaya*, go and kill.
zopite for (*i*)*za upite*, come in.
lengowiye for *lenga uiye*, do go.

168. Monosyllabic verbs take the prefix *i* in the singular, e. g. *iwa*, be, *ifwa*, die.

169. A mild and less direct imperative is supplied by the subjunctive mood (§§ 176–7),

e. g. *uye*, please go.
twipaye, suppose we kill.
wikaleve, just let him stay as he is.

170. *Ka* is a common prefix to all imperative forms, sometimes connective, sometimes doubled,

e. g. *kaiye!* go along!
kankulye! let me proceed to eat you.
katukamwite, let us even go and call him.

171. *Aku* is also used, as a prefix of emphasis to imperative forms,

e. g. *akufumileni!* just get out at once!
akwiyeni! get along! go away!
tokwiya, i. e. *tu-aku-iya*, let us go.

172. In the expression *nimpako*, give me some, for *mpeniko*, *ni* is the prefix of 2nd person plural placed at the beginning instead of the end of the word, and *m* is for *n* (1st person singular) before *p*.

173. The negative imperative is formed by the person-prefix followed by *i*, e. g. *wiyenda*, do not go; *mwiiwa*, do not steal.

174. As many verb-roots begin with *i* in Wisa, and *i* is also the reflexive particle, many imperative expressions are vague in the negative form, as written and pronounced, though in speech the meaning may be clear from tone, gesture, and context,

e. g. *ipaya*, kill.
i-ipaya, kill yourself.
wi-i-ipaya, do not kill yourself.
mwiyokuti, for *mwi-iye-ukuti* or *mw-iye-ukuti*, do not say, or go and say.

175. This negative imperative supplies the complete negative, Tense 16 (§ 136), with the force of an authoritative or peremptory refusal, sometimes equivalent to a strong future negative,

e. g. singular *nifwa*, *wifwa*, *efwa* (*a-ifwa*),
plural *twifwa*, *mwifwa*, *wefwa*.

i. e. *nifwa*, let me not die; I refuse to die; die? not I, I will not die, &c.

For the comprehensive negative formula often used as imperative see § 140.

(7) Subjunctive Mood.

176. The subjunctive (or subjective) mood is characterized, as in Bantu generally, by final *-e* for *-a* of the verb-stem, with the person-prefixes of the indicative mood.

177. Used independently it represents the meaning of the verb subjectively, i. e. as an idea, resolve, intention, proposal, &c. Hence its use as a mild imperative (§ 169), and as a future (§ 154), often with *ka-* prefixed (§ 170),

e. g. *tukepay-e-nama*, let us kill game.
nga nchite siani? what am I to do?
mbone, let me see, I will see.

178. For its uses in subordinate clauses see ch. vii. The commonest are to express purpose, 'in order that,' and conditions, 'if, supposing, in case,' including time 'when,' and as object of a verb,

e. g. *leta ngule*, bring it that I may buy it.
afike umwizye, if (when) he comes, tell him.
alimlezya taye, he forbade him to go.
nkofwaya mulandu taupwe, I wish the affair not to end.

179. The negative subjunctive may be said to have two tenses, one formed as usual with the negative-prefixes, the other with *-a-* inserted between the negative-prefixes and the root. The latter has been already described in its use as Tense 15 of the indicative (§ 135). *In the subjunctive* it is a past tense,

e. g. *wautuka nsimwikete*, he runs away that I may not seize him.
waliutukile nsiamwikete, he ran away that I might not seize him.
tuone nti nsiakunyamule, let us see if I could not lift you.
As a future it expresses conviction or resolve.

(8) Infinitive Mood.

180. The characteristic of the infinitive mood is *uku* prefixed to the verb-stem or with an object-prefix between. The initial *u* is often dropped, except at the beginning of a clause.

181. Besides its ordinary use as infinitive after another verb, it is used to express (1) very commonly the idea of the verb as a noun (see Class 10, § 46), (2) occasionally purpose, i. e. in final sentences (§ 267). It is also used (3) in narrative for past, also for other tenses (§ 158), (4) supplies the base of several tense-forms (§ 138), and (5) when following an indicative form of the same verb gives it emphasis,

e. g. *uleni nokupapamo* (i. e. *na ukup.*) *mwana*, go and carry the child.
yendeni kusita, go to buy.
ukutemwa kwinji, much pleasure.
afwaya nokuona, he searched and found.
wawola nokuola, it was quite putrid.

182. A negative infinitive can be formed by inserting *ta* before the root, or by using *te* before the affirmative form, e. g. *ukutachita*, not to do, or *te ukuchita*.

183. The place of verb-adjectives or participles is readily supplied by several tenses, on the principle stated (§§ 58, 141),

e. g. *mbo wuta ulele wakwe nani?* this bow lying here, whose is it?
wamsanga wikete ichitabu ukopenda, they found him holding a book and reading.

(9) Voices.

184. (1) The general characteristic of the passive voice is *-w-* inserted before the final vowel of any verb-form, whether plain or modified. Ordinary usage, however, avoids the passive when it can be otherwise expressed, and in case of verbs ending in *-wa* in the active.

e. g. *ngu muntu walimkete*, the man was caught (people caught the man).

ichichintu walalya, this substance is eaten (they commonly eat this).

utemweka (or *utemekwa*), he is a favourite (the neuter form of *temwa*, love).

185. After a passive verb, the agent is often defined by *ku*, *kuli*, or *na*, the instrument by a noun alone or with *ku* or *na*.

e. g. *nachekwa mwele kuli wewo*, I was cut with a knife by you; also, *nachekwa kuli wewo ku mwele*.

186. (2) The characteristic of the neuter voice is *k* before the final vowel, preceded by *i*, if the root-vowel is *a*, *i*, or *u*, and by *e* if it is *e* or *o*. Thus *chilika* is the neuter of *chita*, *sumika* of *suma*, *katika* of *kata*, *woneka* of *wona*, *lekeka* of *leka*. Sometimes *ika* (*-eka*) is affixed to the simple stem, e. g. *vanaika* (also *vunika*), *pandaika*.

187. In meaning, the neuter differs from the passive by the absence of implied reference to an agent. Thus *chachekwa* implies that 'some one cut it,' *chachekeka* only that 'it was cut.'

188. The neuter form is also regularly used to express what is practicable or desirable.

e. g. *yachitika*, it can be done.

ulwendo lwa wakali talwendeka, it is better not to travel with dangerous characters.

189. *Ka* is also the final syllable of many verbs of active meaning, and in some is used with a causal sense, e. g. *imilika*, cause to stand (§ 196).

(10) Verb Stems.

190. The characteristics of the nine verb-stems called (1) simple, (2) applied, (3) intensive, (4) causal, (5) reciprocal, (6) reversive, (7) stative, (8) reduplicated, (9) reflexive, are as follows:—

191. (1) The simple stem consists of the verb-root with final *-a*. There are a very few exceptions, such as *izi*, know; *ti*, do, say, think; *li*, be.

192. (2) The applied stem ends in *-ela*, if the root-vowel preceding it is *e* or *o*, and *-ila*, if it is *a*, *i*, or *u* (cf. § 186). In this stem the verb idea is expressed in relation to some other idea in all or any of the ways usually defined in English by a preposition following

the verb—for, to, in, out, by, with, against, at, from, &c., sometimes also merely directing an action to its object—the context alone suggesting the particular relation meant. Some applied stems are, however, limited by use to particular meanings.

193. In some forms they are not distinguishable from the modified stem. Thus *ndetele*, for *n-letele*, might mean bring to me (applied), or, I bring (modified, present tense 4). When the simple stem ends with *-la* or *-ka*, the *l*, or *k*, is in some cases dropped in forming the applied (and other) stems.

Examples: *icho naizila*, this (which) I come for, my errand; *nsilapo*, leave some for me; *mwikile pansi*, kindly climb down; *izuila* (from *izula*), open the door for; *endela*, go on (along, forward, to, for, &c.).

194. (3) The final syllables of intensive stems are *-izya* or *-ezya*, according as the preceding vowel is *a*, *i*, *u*, or *e*, *o*. They are generally to be rendered by an appropriate adverb of emphasis; e. g. *endezya*, walk fast; *katizya*, hold tightly; *kalipizya*, be very angry (*-isya*, *-esya* are also used).

195. Sometimes these forms are causal (§ 196), and even causal and intensive in the same word; e. g. from *leka*, leave off, causal stem *lezya*, cause to leave off, forbid; intensive causal, *lezyezya*, forbid strictly. Cf. *sambya*, cause to swim (from *samba*), with *sambizya*, cause to swim a long distance.

196. (4) The following terminations are used to give a causal meaning to a verb.

(1) *-ya*, e. g. *tinya*, cause to fear, frighten; *ufya* (for *upya*), cause to marry, betroth.

(2) *-izya*, *-ezya* (see intensive, § 195).

(3) *-ika*, *-eka*, the termination of the neuter voice (§ 186).

197. The causal meaning of the stem has a wide range, including force, persuasion, permission, contrivance, sequence of effect on cause, &c.

198. (5) The termination of the reciprocal stem is *-ana*, and the meaning includes mutual and combined as well as reciprocal or inter-action, e. g. *temwana*, love each other; *kumana*, meet together; *ambana*, combine to begin.

199. (6) The reversive stem ends in *-ula*, or sometimes *-ola*, and *-ulula*, *-olola*, and indicates the reversal of the action implied in the

verb, e.g. *kakula*, unfasten, *pingula*, remove an obstruction; *longolola*, unpack. Sometimes the meanings of simple and reversive stems are practically the same, e. g. *funda*, *fundula*, flay (cf. loose, unloose).

200. (7) The stative stem ends in *-ama*, and expresses an established state or condition, e. g. *fisama*, be in hiding; *potama*, be crooked; *inama*, be in a bent position or posture.

201. (8) Sometimes a simple verb-stem is reduplicated, or repeated twice, making the idea of the verb more graphic or emphatic, or to express continuance or repetition, e. g. *nakanaka*, be very soft, elastic; *yendaenda*, go on and on.

202. (9) A reflexive force is given to a verb by prefixing *i* to the root, e. g. *ichena*, hurt oneself; *itazya*, make a display of oneself, boast.

203. Compound stems, combining two or more of the stem terminations, are also used, e. g. *ponyezya*, cause to fall with force; *lezyezya*, forbid strictly; *temwanizya*, reconcile.

204. There appears to be another verb-stem ending in *-la*, e. g. *siala*, be left; *sangalala*, be happy; *ikala*, remain, without distinctive meaning, but resembling the stative, and also in some verbs active, e. g. *alula*, change, but *aluka*, be changed.

(11) Auxiliary Verbs.

205. The following verbs are in common use, both independently, and also in connexion with other verbs, partly as auxiliaries and providing supplementary tenses, partly as incorporated with them and supplying many of the regular tense-prefixes. They occur in many Bantu dialects.

wa, be, become.	*iya*, go.
li, be.	*ti*, do (say).
(*i*) *kali*, be, remain.	*ta*, be able.
iza, come.	*ni*, is, are.

To these may be added *wa na*, *li na*, both meaning have (possess), *na* being the preposition 'with.'

206. *Ni* is an invariable verb-form, *li* and *ti* are defective, i.e. they do not appear to be used with the full complement of tenses. The group *ni*, *li*, *wa*, *ikala*, represent the verb 'to be' in its various uses.

207. *Ni* represents the present tense of the verb 'to be' in an impersonal form, and in its assertive use as copula with a slightly distinctive force. The simple unemphatic copula is not separately expressed, e. g. *ni nzoka*, it is a snake; *ni kumuzi nafuma*, it is

from the village that I come; *nomba ni ngo eyasosa*, now it is the leopard that spoke.

208. *Li*, like *ni*, is assertive, but in a personal form, being used in certain tenses of the indicative mood only. It also represents 'to be' as expressing condition or possession of attributes.

209. The tenses commonly used are:

Tense 1. Aorist.
Sing. *nali*, *wali*, (*w*)*ali*, &c.
Plur. *twali*, *mwali*, *wali*, &c.
Tense 2. Aorist.
Sing. *ndi*, *uli*, *uli*, &c.
Plur. *tuli*, *muli*, *wali*, &c.
Tense 7. Present, future.
Sing. *nkoli*, *ukoli*, *ukoli*, &c.
Plur. *tukoli*, *mukoli*, *wakoli*, &c.

and one special past tense of the form

Sing. *njikali*, *ukali*, &c.
Plur. *tukali*, *mukali*, &c.

210. The negatives are formed regularly, e. g. tense 2 *nsili*, *tauli*, *tali*, &c.

211. The suffixes *-ko*, *-po*, *-mo* are often used with these forms when defining locality or circumstances generally.

212. *Kuli*, *muli*, *pali* are also used as a kind of demonstrative. Thus *kuli* sometimes distinguishes the subject of a verb, e. g. *ngo wamkaka kuli kalulu*, the rabbit tied up the leopard, and cf. *kuli mukazi kwilakwi?* where is (where) the woman is? sometimes the agent after a verb in the passive, e. g. *nachekwa kuli wewo*, I was cut by you.

213. It is also used as a conjunction of comparison, e. g. *umutali kuli newo*, a taller man than I. *Muli* can take the place of a preposition, in, inside of, e. g. *muli mumuzi*, in the village.

214. *Tapali*, *takuli*, are common general negatives, there is not (any), none, it is not (so), no, and, with *yai* following, supply the most comprehensive formula of negation (§ 140).

215. The tense-prefix *-li-* seems clearly taken from this verb. For *li na*, 'have,' see § 218.

216. *Wa* represents the verb 'to be,' as implying more or less clearly actual existence, and is used with the regular moods and tenses of other verbs. The modified stem is *-wele*.

217. The following expressions may be noted. *Tapawa*, there is none (existing). *Ewa kuwa infumu*, he is to be (shall be) chief. *Tewawo napita?* Is it not you (perhaps for *te-iwawewo*) that I carry? *Ninawo*, it is I, here I am (perhaps for *ni ine nawa uwo*).

218. *Wa na, li na*, 'have,' require to be followed by a word or expression defining the object, or else to have the appropriate concord-prefix with final *-o* attached to *na*, e. g. *ndi nacho*, I have it.

219. The *-w-* characteristic of the passive voice seems to be derived from *wa*, 'be.' (Cf. the passive in English.)

220. *Ikala* is often translateable by parts of the verb 'to be,' as implying an abiding condition or position.

221. *Ti* is a word of extended and varied use in Wisa, as in some other Bantu dialects. It appears to express an exhibition of activity of mind or body, whether doing, saying, or thinking—a meaning too vague and comprehensive to allow of any uniform rendering. As a verb, it is very defective in forms, having no passive or neuter, no verb-stems, and no distinct forms for imperative and subjunctive.

222. It is used mainly in a few tenses of the indicative mood, viz. Tenses 1 and 2 (*na-ti*, *n-ti*, &c., aorists), Tense 7 (*nko-ti*, &c., present-future), and Tense 9 (*na-tile*, &c., past), and in the infinitive (*uku-ti*). Moreover in Aorist Tense 1, it has a peculiar form, the tense sign *-a-* being used before the person-prefix, except in 1st person singular, e. g. *aiti*, *amati*, *aziti*, for *yati*, *mwati*, *ziati*.

Ti is used in three principal ways:—

223. (1) As an independent verb, meaning commonly 'say, go, think' or 'act' in some way, always neuter (or intransitive, without definition of object), e. g. *awati*, they say (said), they think (thought), they go (went), *watile atowele*, he thought he would break (it). *Infumu aiti*, the chief said.

224. (2) In connexion with another verb, either as explanatory, emphasizing, and carrying on the action or process implied, e. g. *waima wakoti pa nzila*, they started proceeding on their way; or as auxiliary, forming one expression with it, e. g. *nti nende*, I say (intend) that I would go, I proceed to go, I will (shall) go, and *nkoti nfume*, regularly used as an emphatic future, I am proceeding to go out, *I will certainly* go out (§ 155).

225. (3) As a consecutive conjunction, or rather as (in one form or other) the universal conjunction connecting both principal and subordinate clauses, a kind of symbol for the thought or mental act necessary to define the connexion intended.

226. Thus used, it sometimes has person-prefixes, sometimes an impersonal (Tense 14) or infinitive form (*ukuti, ekuti, kuti*), sometimes is stereotyped as a conjunctive particle or part of one, e. g. *kati*, if; *nti*, if, as, like. See Syntax (§ 247).

227. Other verbs meaning 'say' are used similarly as conjunctions in other dialects.

228. *Iza* (come) and *iya* (go), besides being used as independent verbs, are very often connected with other verbs, either as merely supplementary, or as auxiliaries forming one idea or actually combined in one form with them. They are so used especially:—

229. (1) With verbs implying bodily act or movement, e. g. *nkuima waya kuwela*, he started and went to return. *Waya utuka*, he went (to) run, he ran off. *Waya kutizya*, he goes gorging, he gorges himself. *Waya kuona*, he gets to see. Sometimes *-ya* is repeated two or more times, *njokwiya* for *n-ya-uku-iya*, I am going; *nkoya njokwiya nje kupoka*, (literally) I will go, I am going to go, that I may go, to get.

230. (2) With imperatives, e. g. *zopite* (for *za upite*), come in, in reply to *checho*, may I come in? *Mwiyokwiwa* (*mu-iye uku-iwa*), do not steal. *Mwize uwawizye*, mind you tell them. *Mwiyokuti* (*mu-iye-ukuti*, or *mu-i-iye-ukuti*), mind you keep saying, or, mind you do not say. Cf. § 174.

231. (3) As a future (§ 156), e. g. *naya kuikala*, I go to stay, I will stay.

232. The modified stem of *iya* is *-yile* or *-ile*,

e. g. Tense 4, singular *njile, wile, ele* (*aile*);
plural *twile, mwile, wele.*

So *walile* (*wa-li-*[*y*]*ile*), they went.

233. *Ta* (can, be able) does not seem in frequent use, the idea being expressed in other ways (see Vocabulary). It is usually followed by or combined with a verb in the subjunctive form, e. g. *ntapite*, I can carry; *nsiate nkupite*, I can not carry you; *natele nchipite*, I could carry it.

It is used only in a few tenses of the active voice.

234 (12) List of Verbs.

(The contractions are explained by §§ 100, 106).

Aili, grow dusk, get dark—of the approach of night. (Cf. *fita*.)

Alula, *yalula*, change, alter, make different, put in a different position, turn round, overturn, convert, interpret, translate, &c. Md. *-uile*. Nt. *-uka*. Cs. *-uzya*. *Aluzyanya*, exchange mutually.

Amba, *yamba*, begin, make a beginning of, set going, institute. (Cf. *tendeka*, *wala*, *tula*.)

Ambukizya, be contagious, infect.

Amila, guard crops, scare birds &c. away.

Amkila, greet, salute.

Andika, aim (a gun).

Angala, be merry (happy, mirthful), play at games, sport. (Cf. *sangala*, *temwa*.)

Angufyanya, be in a hurry, do quickly, make haste, bustle.

Angula, *yangula*, treat with disrespect, despise, disparage, be uncivil, make light of, think easy, abuse, &c. Md. *-uile*. Nt. *anguka*, (1) be easy, light (in weight), trifling, cheap, poor in quality, (2) be thought little of, despised, (3) thrust out the hand, snatch. Int. *anguzya*. Rp. *anguzyanya*, e. g. abuse each other.

Anika, *yanika*, expose to sun and air, put out to dry.

Anza, spread out smooth (as a mat), unroll, unfold. Rv. *anzula*, fold up. Nt. *anzuka*.

A'pula, get an advance of money or goods, borrow, speculate. Cs. *apuizya*, make an advance, lend, invest.

Asuka, answer, reply.

Asumula, open the mouth wide, gape.

Aula, yawn.

Avwa, help, assist.

Avya, be a difficulty (puzzle, knotty point), be hard to do or get. Int. *avizya*.

Awana, share together, go shares, divide among themselves. Cs. *awanya*, give shares, allot, assign, divide up.

Awuka, cross over, go across (as a river). Cs. *awuzya*, take across, put across.

Awula, save from drowning.

Azima, borrow, lend—of an article to be itself returned. Cs. *azimika*. Cf. *ápula*.

Cha, dawn, change to dawn, bring morning. (Cf. *chelela*.)

Chefya, reduce, diminish, lessen, shorten. (Cf. *chepa*.)

Cheka, cut, cut up, slice.

Chelela, (1) wake early, be up in the morning, (2) greet, salute. (An Ap. form from *cha*.)

Chelewa, be (too) late. Cs. *chelewezya*.

Chena, hurt, cause pain, inflict suffering. Int. *chenezya*, torment, cause agony.

Chenjela, be clever, cautious, cunning, deceitful, &c. Cs. *chenjezya*, (1) deceive, play tricks on, (2) warn, teach, instruct, punish, correct.

Chepa, be too little (too few), be deficient, run short, fail, not be enough.

Cheula, call back by signs, recall, beckon to, entice. Cs. *chcuzya*, *chewizya*.

Chila, (1) pass over (above), step over (across), (2) pass beyond, project, stick out, (3) excel, exceed, surpass, have the advantage over, be superior to. Cs. *chizya*. (Cf. *chiluka*.)

Chilika, fill up (a hole), stop (an aperture), block a road, cork (a bottle), &c. (Cf. *chilula*.)

Chilila, live on (as food).

Chiluka, jump, spring, leap over. (Cf. *chila* and *chilula*.)

Chilula, open a hole (aperture, path, &c.), uncork, unstop, clear out,

make room, &c. Nt. *chiluka*, be opened, unstopped, &c.

Chindika, treat with respect (honour, courtesy), show honour to, be civil (polite, obliging, courteous). Int. *chindikizya*.

Chinga, (1) place (put, use) as a guard, screen, protection, obstruction, &c., (2) half close a door. Cs. *chinzya*, obstruct, impede, baffle, thwart.

Chita, act, do, make, feel, commit.

Chunka, be (feel) excited.

Churuka, drip, drop.

Chuzya, tease, annoy, worry, distress, vex.

Dandaula, be in distress (grief, sorrow).

Elela, swim on the surface, float.

Eluzya, judge, arbitrate, decide a quarrel, settle a question.

Enda, *yenda*, go, move, proceed, continue.

Ewa, *yewa*, say, speak, tell.

Ezya. See *yezya*.

Fiamika, take aim (with bow and arrow).

Fika, reach, arrive, come to.

Fina, (1) pinch, squeeze, (2) be narrow, tight, (3) be heavy, oppressive.

Fisa, hide, conceal, disguise. St. *fisama*, be in hiding, be hidden. Ap. *fisamila*, be in ambush, lie in wait for.

Fita, be dark, black, dull (in hue).

Fotola, rub the skin off, chafe.

Fuka, bend up arms and legs (as in sleep, as a corpse for burial). Rp. *fukana*.

Fukama, kneel.

Fukula, dig up, clean (ground) by digging, &c.

Fula, work in metals, be a smith, forge.

Fuma, (1) go out, come out, come from, (2) (of feelings), be roused, excited. Cs. *fumya*, get out, take out, put out, drive out, dismiss. Int. *fumizya*.

Fumba, question, inquire, ask. Int. *fumbizya*, question closely, cross-examine, &c.

Fumbata, close the fist.

Fumpumuka, let fall by accident or carelessness.

Funda, strip off (skin, bark, &c.). Rv. *fundula*, with same meaning.

Fundikila, tie a knot, tie up in a knot.

Funga, fasten (of artificial fastenings, e. g. button, buckle, lock). Rv. *fungula*, unfasten.

Funta, be crazy, mad, a lunatic.

Funtaula, throw about wildly, scatter promiscuously.

Fupa, be blunt (not sharp).

Futa, pay a fine, compensate, recompense for damage. Cs. *futizya*, inflict a fine, declare guilty, punish, condemn.

Fuvya, put off, defer, postpone.

Fwa, die, wither, be disused, come to an end. Pass. Ap. *fwilwa*, be bereaved, lose by death.

Fwaya, (1) want, wish for, (2) try to get, look for, seek, search after, (3) get after search, find.

Fwena, scratch (for relief).

Ika, come down, get down, go down, descend.

Ikala, (1) be, be always, continue, remain, (2) live, reside, (3) sit, sit down, (4) be calmed, soothed, pacified. Md. *-kele*.

Ima, rise up, stand, set out, depart. Cs. *imya*, raise, lift up. Ap. *imilila*, (1) stand up, be erect, (2) stand still, be stationary. *Imilika*, set up, make stand.

Imaka, construct, build (in native fashion, i. e. by binding together).

Imba, (1) dig (a hole, &c.), (2) sing.

Imita, be pregnant.

Ina, be sleek, fat, plump, in good condition.

Inama, bend, bend down, stoop. *Inamika*, lower, let down.

Injila, go in, enter, penetrate.

Inula, raise, lift up. Nt. *inuka*, rise, rise up, be lifted up.

Ipaya, kill, murder, destroy life, slaughter.

Ipifya, shorten.
Ipula, take off (out of) the fire, save from fire.
Ita, (1) call, summon, entice, (2) pour, spill.
Ivunama, lie face downwards.
Iwa, steal.
Iwila, plunge into water, dip deeply, dive, sink, drown.
Iya, go. Md. *-yile*, *-ile*.
Iza, come.
Izala, shut (a door), close up (entrance). Ap. *izaila*, shut (door) on, shut in (out).
Izi, *iziwa*, know, understand, know about, be able. Ap. *iziwila*, know, distinguish, recognize. Int. *iziwizya*, remember, recall to mind, &c (Cf. *wuzya*.) Cs. *izya*, inform, tell to, report to, instruct, teach (cause to know), order, give commands to.
Izula, open (a door), unclose (an entrance). Ap. *izuila*, release, let in (out).
Kaika, be in doubt, be perplexed, hesitate, waver. Int. *kaikizya*.
Kaka, tie, bind, fasten. Int. *kakizya*, tie tight. Rv. *kakula*, untie, unfasten, release.
Kala. See *Ikala*.
Kalipa, (1) be angry, show anger, (2) be painful, ache, hurt. Int. *kalipizya*. Ap. *kalipila*, blame, scold, &c.
Kama, squeeze, wring, throttle, milk.
Kambatana, stick together, be curdled (congealed, frozen, solidified, &c.), form a mass. Cs. *kambatanya*.
Kampa, sow, plant—in holes.
Kana, deny, contradict, refuse, say 'no'.
Kanga, (1) cause surprise, admiration, fear, doubt, emulation, &c., (2) put in difficulties, puzzle, baffle, alarm, thwart, (3) defeat, overcome, conquer. Pass. *kangwa*. Int. *kangizya*. Pass. *kangizwa*, be astounded, shocked, terrified, &c. Rp. *kangana*, struggle together, compete, be rivals for mastery, &c.
Kassa, knead.
Kata, take hold of, seize, grasp, clasp, embrace, engage in, devote oneself to. Int. *katizya*. Rp. *katana*.
Kokola, (1) be long about, loiter, linger, straggle, be behindhand, delay, be late, (2) last long, endure, wear well, be durable, remain a long time.
Kola, cough. See *Kolwa*.
Kolwa (also *Kola*), be drunk, get drunk, make drunk, have a feast, hold revel. Int. *kolezya*.
Koma, chop with axe.
Komba, scrape out, clean out.
Kombola (also *komola*), strip bark from tree.
Komela, sow, plant—in holes.
Komola. See *Kombola*.
Konda, flay with knife, cut the skin clean off.
Konka, (1) follow, accompany, keep to a road or direction, (2) imitate, copy. Rp. *konkana*, go with, go together.
Kopa, get an advance of goods for barter, borrow. Cs. *kopezya*, lend.
Kosa, be strong, firm, persevering, persistent, resolute. (Cf. *limba*.)
Kota, be old, aged, worn out, antiquated.
Koweka, (Act.) hang, hang up.
Kowola, pluck (ripe grain).
Kozola, break off, snap off.
Kozya, (1) kindle fire, (2) excite, rouse, stir up.
Kuka, move house, migrate.
Kula, (1) get big, increase, grow. Cs. *kuzya*, make large, increase, add to. (2) draw, drag, pull along. Int. *kulizya*.
Kululuka, be destitute, miserable, wretched.
Kuma, come (be) near, nearly touch, approach. Cs. *Kumya*. Rp. *kumana*, be close together, combine, constitute (as parts of a whole). Cs. *kumanya*, make to go round, share among all, &c.
Kumba, (Act.) (1) stir (as porridge), (2) gather together, collect, as-

semble. Rp. *kumbana*, meet together, be mixed together (as ingredients). Cs. *kumbanya*, mix up together, make a mass (dish) of.

Kumbatila, embrace. Rp. *kumbatana*.

Kumbuka, think of, bear in mind, remember. Int. *kumbuzya*.

Kumbwa, desire, covet, lust after. Cs. and Int. *kumbwizya*.

Kunta, (1) rap, tap smartly, (2) shake out clothes after washing.

Kupula, wave about clothes (to dry them after washing).

Kuta, have enough, be satisfied, contented, have a full meal. Int. *kutizya*, *kuzya*, cram with food, satisfy, appease, content.

Kuwa, sow broadcast, plant by scattering seed. So Ap. *kuwila*.

Kuwila, kick.

Kuza, rub, polish, remove rust. See *kula*.

Kwata, have (as possession, qualities, feelings, &c.), be in possession of. Md. *-kwete* and *-kwatile*.

Lala, lie, lie down, sink down, sleep, rest. Ap. *lalila*, sit on eggs, &c. *Lalilila*, be flat (level, a plain). *Lalika*, (1) cause to lie down, lay down, (2) put off, let pass, defer.

Lambatila, stick, be sticky.

Lambila, approach humbly, appeal to, supplicate.

Lambula, pay wages, recompense for service.

Langa, show, display, exhibit. Ap. *langila*. Int. *langizya*.

Langaluka, be thoughtful, sorrowful, melancholy, downcast, consider anxiously.

Lapa, take an oath, swear. Int. *lapizya*, use oaths, curse, swear.

Lapula, borrow (take, fetch) fire.

Lasa, wound, hurt, hit (with weapon), damage.

Lawila, forget.

Lefya, lengthen. (Cf. *talimfya*.)

Leka, let, let alone, let go, let off, leave, leave off, abandon, part *from, permit, acquit*, &c. Cs. *lezya*, make leave off, restrain, forbid, hinder, stop. Int. *lezezya*, e. g. forbid strictly. Rp. *lekana*, (1) part company, be divorced, (2) be at variance, be contradictory, differ, disagree.

Lela, bring up a child, rear, educate.

Lema, be heavy, press hard on, oppress, fatigue. Int. *lemezya*.

Lemba, make marks, cut, carve, tattoo, inoculate, write, draw, &c.

Lenga, make, cause, do, feel.

Lezya. See *Leka*.

Li, be.

Lia, eat, consume, use up, corrode. Md. *-lile*. Ap. *lila*. Int. *lizya*, and Cs. Pass. *liwa*. Nt. *lika*.

Lila, (1) make (utter, give) a sound (of any kind), (2) cry, mourn, be grieved. Cs. *lizya*, make sound, play on (an instrument).

Lima, hoe, cultivate.

Limba, (1) be hardy, hard-working, persevering, (2) be hard, difficult, awkward.

Linda, wait, be in waiting, watch, act as guard. Ap. *lindila*, *lindilila*.

Linga, be like, match, imitate, copy. Rp. *lingana*, (1) be alike, be equal, correspond, (2) be even, level, smooth. Cs. *linganya*, make like, compare, measure, weigh.

Lingila, peer, peep, pry, spy at, reconnoitre.

Loa, angle.

Loka, rain.

Lolezya, look at carefully, observe, examine.

Lolola, remove spell, disenchant.

Lomba, beg, request, ask for. Int. *lombezya*.

Londola, go after, follŏw and catch up (?).

Longa, arrange, set in a row, put together, pack, stow away, gather, collect. Rp. *longana*, meet together, assemble. Cs. *longanya*, get together, collect (act.).

Longolola, unpack, disarrange, unload, take out contents.

Lota, dream.
Lowa, (1) bewitch, put a spell on, (2) be bitter, acid, pungent, sharp to the taste.
Luka, (1) plait, weave, (2) vomit. Cs. *luzya*.
Lukuta, fall, as leaves.
Lulukuta, thunder, rumble, roar.
Lumba, praise, commend.
Lunda, (1) join, connect, fasten together, (2) season food, flavour, make tasty.
Lungama, be level, smooth, even, straight. Cs. *lungamika*, make level, &c.
Lupula, catch fish, jerk fish on land.
Luwa, be lost, be at a loss, wander, stray. Cs. *luwya* and *luzya*, lose, waste, throw away. *Luwyanza*, jumble together, make a muddle of.
Luwula, ransom, redeem, buy back, bail.
Lwa, struggle, wrestle, fight.
Lwala, be sick, be ill. Int. *lwalizya*. Md. *-lwele*.
Mánama, be lonely and sad, helpless, wretched, bereaved, abandoned.
Manika, grip (in fingers, vice, &c.).
Masa, *mata*, fill up the framework of house-wall with mud, plaster a hut. (Cf. *singa*.)
Mela, grow (as a plant).
Mila, swallow.
Misula, be calm, brave, indifferent, cool.
Mwazya, (1) scatter about, sprinkle, (2) be excited, flurried, indignant, alarmed, &c.
Naka, (1) be soft, pliant, easy, yielding, elastic, tender, loose, slack, (2) weak, exhausted, enfeebled, (3) gentle, courteous, condescending, mild, patient. Cs. *nazya*, loosen, soften, weaken, &c. *Nakilila*, be an easy matter to deal with.
Nasila, think, consider.
Naya, prepare porridge, stir up.
Nina, go up, ascend, climb, mount.
Nkanya, allot, assign, give in shares, divide.
Nkoma, be deaf.
Nola, sharpen metal, by rubbing or grinding.
Nona, strike, beat, hit.
Nonka, make profit, get gain.
Nunka, smell, stink. Ap. *nunkila*, smell nice, be scented, fragrant. Cs. *nuzya*, smell, get scent of, scent.
Nwa, drink, absorb, suck in.
Nya, (1) rain, (2) pass excreta. Cs. *nyezya*, act as a purge or diuretic.
Nyamila, approach stealthily, crawl or creep up to, stalk.
Nyamula, raise, lift.
Nyanta, trample, tread on, stamp. Also *nyantawila*. Cs. *nyantizya*.
Ocha, apply fire to, bake, burn, roast.
Ola, catch in a trap.
Olola, be straight. *Oloka*, make straight.
Omba (with *manja*, *mumanja*, or *ulupi*), clap the hands (as welcome or applause).
Onaula, destroy, ruin, lay waste, spoil. Md. *-uile*. Nt. *onauka*.
Onda, be thin, emaciated, starving, in want of food.
Ondaula, throw about anywhere, scatter promiscuously.
Onka, suck the breast. Cs. *onzya*, suckle.
Ota, warm oneself by the fire, bask in the sun.
Pa, give, present, offer. Md. *-pele*. Ap. *pela*, be generous, openhanded. Int. *pezya*, give liberally.
Pakana, have a common boundary, be adjacent, border on.
Pala, peel, remove rind (scales, &c.).
Palala, fly (with wings).
Palama, (1) sit close beside, be in attendance on, (2) spread out smooth (as a mat).
Palangana, be flurried, scatter-brained, excited. Cs. *palanganya*, scatter about, place here and there.
Panda, tear, split, crack. Rv. *pandula*—in same sense. Nt. *pandaika*, *pandika*.

Panga, arrange, organize, direct, devise, put in train, cause to be done, effect.

Panika, fix in a fork or stick (for toasting, &c.), put in a fix (difficulty, scrape). Rv. *panuka*, get out of a fix, extricate oneself, escape.

Papa, carry a child on the back in a cloth.

Papata, make humble approach to, address humbly, apologize, appeal, ask pardon, beg for mercy.

Papatala, be flat (as board, knife, &c.).

Passa, bore, make a hole.

Passula, sneeze.

Pata, (1) hate. Int. *patizya*, loathe, abhor. (2) stick in the throat, choke.

Patika, (1) compel, oblige, constrain by force. (2) do over and over again, repeat. Int. *patikizya*.

Pazya, bale out water.

Pela, (1) come to an end, end, finish. (Also *pelewela*.) Cs. *pelewezya*. (2) grind (as grain, with stones or in a mill).

Pema, gasp, pant, puff, breathe hard.

Pembelela, hold out both hands, beg, receive respectfully.

Pembeza, coax, wheedle, entice, persuade.

Pempula, go to see, visit, pay a call. Rp. *pempulana*, have friendly intercourse, be on good terms.

Penda, (1) count, weigh, calculate, reckon, make an account of, (2) read.

Pepa, blow with the mouth, puff, smoke (tobacco). Ap. *pepela*, blow up (fire).

Pepeka, take by surprise, seize suddenly, pounce on.

Pepeta, winnow, sift by tossing.

Pepeza, coax, persuade. (Cf. *pembeza*.)

Pepula, treat with disrespect, be rude, uncivil, despise, insult, disparage.

Peta, bend, bend round. St. *petama*, (1) be bent, curved, (2) be mild, condescending, amenable. Rv. *petelula*, *unwind*, unroll, &c. Rp. *petekana*, be curved, winding. (Also used for *pepeta*.)

Piana, inherit, be heir, succeed to property, title, &c. *Pianika*, cause to inherit, make heir, install as successor, bequeath.

Pika, (1) cook, dress food with fire, (2) be of good substance, be stout, strong.

Pimpa, draw up clothes, tuck up (so as to expose oneself).

Pinda, demand as a right, bring a claim against, accuse.

Pindula, turn over, turn upside down. Nt. *pinduluka*.

Pinga, put in the way, obstruct, hinder. *Pinga makani*, hold a conversation, talk. Rv. *pingula*, (1) remove obstruction, (2) judge, arbitrate, settle a question.

Pinika, cut, cut up, chop.

Pita, (1) go, pass along, go on, go away, (2) carry, bear.

Pizya, make hot, cook. (Cf. *pika*, *pya*.)

Pofuka, be blind. *Pofula*, make blind.

Poka, take, receive, take away, take forcibly. Ap. *pokela*, take away from, deprive. Int. *pokezya*, (1) seize, take by force, (2) rescue forcibly, withdraw from a quarrel, pacify.

Pola, (1) be cool, become cold, (2) get well, recover from fever or sickness. Cs. *pozya*, cure.

Pona, (1) fall, (2) fall out, happen, come to pass. Ap. *ponela*. Cs. *ponya*, let fall. (Also *poza*, make fall, throw down, throw away. Int. *pozezya*, throw down forcibly.)

Pota, twist, turn, bend, warp. St. *potama*, be bent, crooked, &c.

Poza, (1) see *pona*, (2) make string, by rolling up fibre on the leg.

Pozya. See *pola*.

Puka, shake, skake one's head. Rp. *pukana*, quiver, shake—as leaves in the wind.

Pukumula, cause to shake, shake about. Nt. *pukumuka*, shake oneself.

Pukusula, crumble. Nt. *pukusuka*.
Pulika, die by natural causes (not by obvious, immediate, or violent cause). Cs. *pulizya*.
Pulumuka, (1) be saved, get out of danger, difficulty, &c., (2) ! abuse wantonly, insult. Cs. *pulumuzya*, save, rescue.
Puma, beat, strike, hit. *Pumilila*, keep on at, persevere in.
Pungama, be awry, be on one side, not be in place.
Pungula, lessen, make less, grow less, diminish, decrease. *Punguzyanya*, lessen.
Punguzimika, stagger, reel, totter.
Punula, ipunula, stumble, trip up, strike the foot against something.
Punza, cheat, deceive.
Pupa, make an offering (to spirits, &c.), place as offering, set apart (consecrate). Ap. *pupilila*, offer up (to), appeal, pray.
Pupula, cool oneself by fanning.
Pusa, (1) be silly, act or speak foolishly, be ignorant, stupid, &c., (2) be mischievous, naughty, insulting, &c., (3) miss, fail to hit, not succeed. Also Nt. *pusika*, be silly, mischievous, &c.
Pushyanya, put across, fix crosswise, make a cross of.
Putula, (1) break off, cut off, snap off, (2) bring to an end, cut short, finish.
Pwa, (1) dry up, (2) come to an end, give out, be finished.
Pya, (1) be hot, boiling, (2) be hurt with heat, burnt, scorched, (3) be ripe, properly cooked. Int. *pizya*. (Cf. *pwa*, *pika*.)
Saka, (1) make heaps, put in heaps, (2) give milk.
Sakama, tremble, shiver, shake.
Sala, select, choose.
Salula, fry.
Sama, (1) decorate, adorn, furnish (a house), dress in fine clothes, hang up ornaments, (2) move house. Nt. *samika*, be well furnished, well-dressed, wear finery. (Also Act. decorate, &c.) Rv. *sámula*, dismantle, take down decorations.
Samba, put in water, pour water over, set into water, wash (clothes, body, &c.), bathe, swim. Ap. *sambila*, (1) dip in water, &c., (2) learn. Cs. *sambya*, e. g. cause to swim a short distance, *sambizya*, e. g. (1) cause to swim a long distance, (2) teach, train, instruct.
Sanama, be broad, wide, spread out (as a river, lake, or plain).
Sanga, come up, light on, find.
Sangalala, be happy, joyful, in good spirits. Cs. *sangaluzya*, make happy, amuse, cheer.
Sangula, (Act.) alter, change, modify. Nt. *sanguka*.
Sanika, give light, make light, light-up.
Sanzya, mix together (ingredients), make a dish or mixture. Nt. *sanzika*, mix (make, stir) beer.
Sapa, be dirty, need sweeping.
Sasa, ferment, turn sour, be leavened.
Sauka, be miserable, wretched, suffering, in difficulties, &c. Cs. *sauzya*, make wretched, make suffer, vex.
Seka, (1) smile, laugh, play, jest, be happy, (2) laugh at, ridicule, jeer. Cs. *sekezya*, amuse, cheer, comfort, be ridiculous.
Sela, (1) move, alter position, move house, (2) be put out, dislocated, sprained, (3) begin to decline (of the sun past noon). Cs. *sezya*, move, transfer, shift, remove.
Sendama, lean, incline, bend, sink down, decline, slope downward.
Sesa, cut (hair).
Sewa, (1) cut (grass), mow, (2) clear a path, or road, of grass, &c., (3) hollow out a canoe, (4) give final sifting to flour, &c.
Shinola, crush, pulverize.
Sia, leave, leave behind, cause to remain, abandon, desert. Ap. *sila*. Nt. *silika*.
Siala, syala, be left, remain, stop behind.
Sika, (1) mark out a circle for hut,

(2) make fire by friction (sticks), (3) paddle a canoe, use a paddle.

Sila, (1) come to an end, be finished, cease, (2) bring to an end, cause to cease, make an end of, kill. (Cf. *sia*.)

Silika, be quiet, silent. (Cf. *sia*, *sila*.)

Simika, *s. ilyasi*, hold a conversation, gossip, talk, tell the news. Cs. *simikizya*, recount, tell stories, give an account of.

Singa, finish off a house with plaster, &c., put in order, arrange, make nice.

Singinika, have a grievance, complain, be discontented, grumble.

Sininda, set swinging, swing to and fro, sway.

Sintilika, prop up. Cs. *sintilizya*, set props.

Sipula, doze, take a nap.

Sisimuka. See *Zizimuka*.

Sita, (1) barter, bargain, engage in trade, buy, sell, exchange. Ap. *sitila*. Cs. *sitizya*. Rp. *sitana*. (2) smooth clothes after washing, iron.

Situka, start, be startled.

Siwa, be left, deserted, bereaved. (Cf. *sia*.)

Soka, *s. mawula*, put out leaves, come into leaf.

Sola, parry a blow or weapon, avert, turn aside.

Sonda, taste, take a taste of.

Songela, inform against, accuse, bring to trial. Cs. *songezya*, *songelezya*.

Sonka, get together, collect. Int. *sonkezya*, e. g. collect tribute, tax. Rp. *sonkana*, meet together, gather together. Ap. *sonkela*, e. g. make up fire, add fuel.

Sonsa, be sweet to taste.

Sopa, spear (fish).

Sosa, speak, say, tell, speak to, question, reply, talk, argue, quarrel. Ap. *sosela*, speak to (about, for, &c.). Rp. *sosana*. Cs. *sosya*. *Sosa mulandu*, hold an inquiry, *state a case*.

Sowolda, unravel, untwine, disentangle.

Sua, anoint, smear, rub (with grease, ointment, &c.).

Sukanya, shake about.

Sukula, push. Int. *sukulizya*, push forcibly, thrust along, launch (a canoe).

Sula, reject, turn from, dislike.

Suma, bite, sting.

Sumbula, lift, raise above the head.

Sumula, wean. Nt. *sumuka*, be weaned.

Suna, eat with fingers, help oneself to food.

Sunda, urinate.

Sunga, take care of, attend to, watch, keep, defend, observe (obey) orders.

Sungulika, be melted, softened, liquefied, dissolved.

Sunka, call attention of with hand or foot, nudge, kick.

Sunsa, draw up (clothes), tuck up (dress), shrug (the shoulders).

Sunsula, let down clothes.

Sunta, be lame, be a cripple, walk lame.

Sweta, (1) be bright (rich, deep) in hue, (2) be lighted up, light, bright, (3) be bare, open, clear, exposed.

Syala. See *Siala*.

Syama, fail, be unfortunate, be balked, unlucky, unsuccessful, lose.

Syuka, succeed, prosper, be fortunate, get gain (profit, favour, advantage). Cs. *syukizya*, be kind to, favour, patronize, assist.

Talala, be (become) (1) still, quiet, calm, silent, (2) cool, cold.

Talimfya, lengthen.

Tambalika, extend slowly, stretch out (as arm, leg, &c.).

Tamfya, drive away, send off, dismiss, put to flight, defeat.

Tana, be niggardly, greedy, selfish.

Tanda, (Act.) spread out, stretch, reach (of superficial extent).

Tandala, go for a walk, stroll about, lounge.

Tanjila, go forward (before, in advance), be in front, be first, precede.
Tanta, cut flesh off a dead animal.
Tapa, draw water (with vessel). Rv. *tapula*, take up water in the hand.
Tawanya, scatter, spread about.
Tazya, praise, commend, make a boast of.
Tea, (1) set a trap, (2) catch in a trap, snare.
Teka, (1) tame, domesticate, break in, (2) make quiet, calm, appease, pacify, comfort, (3) plunder, take as spoil, (4) settle, put, place at rest. Rp. Cs. *tekanya*, be calmed, quiet, comfortable, settled.
Teketezya, whisper.
Telela, slip, slide, glide.
Tema, cut, chop.
Temba, carry on a pole (between two men).
Temwa, (1) like, want, love, be inclined to, tend to, (2) be pleased, satisfied, grateful, happy. Int. *temwezya*. Rp. *temwana*, be on good terms, agree, be friends. Cs. *temwanizya*, reconcile, mediate between. Pass. *temelwa*, be loved. Nt. *temekwa*.
Tenda, groan, moan.
Tendeka, (1) begin, be first, take first steps, (2) be aggressive, provoke, annoy wantonly. Ap. *tendekela*.
Tentemuka, go down-hill, descend.
Teta, cut. (Cf. *tema*, *cheka*, *pinika*.)
Tetela, cluck (as a fowl), cackle.
Ti, act (in any way), do, think, say, go, &c.
Timbanya, mix together.
Tina, (1) fear, be afraid. Cs. *tinya*, frighten, threaten. (2) scratch with claws.
Tinta, draw tight, stretch, strain. Nt. *tintika*, be tight, be stretched, be elastic.
Tiwula, blind, make blind. Nt. *tiwuka*, be blind, blinded.
Tola, pick up by chance, find and take up.
Tondola, gather (flowers).
Tonkola, prick with a point, pierce.
Tonya, feel with finger, touch.
Tota, seize with claws.
Towa, dip a morsel of food in gravy as a relish. Ap. *towela*.
Towoka, *towauka*, hop, jump (like frogs).
Tuka, speak abusively, abuse. Rp. *tukana*.
Tula, (1) bore, make a hole, (2) begin, rise (of river, sun), dawn, (3) put down a load, rest, (4) pay tribute to chief, (5) rub, file, grate. Nt. *tulika*, e. g. (1) *tulika amenso*, be blinded, blind, (2) *tulika izina*, be famous, well known.
Tulula, pour away.
Tuma, employ, send, use, put to work.
Tumba, bud, blossom, put out shoots.
Tumbana, crouch for a spring.
Tumbila, go up a hill, ascend.
Tumbula, disembowel, rip up.
Tunga, (Act.) pass through (a substance, hole, &c.), insert, thread a needle, string beads, put on spit or skewer, &c.
Tunkula, prick, stab, pierce. (Cf. *tonkola*.)
Tuntika, put one on another, make a pile of, pile up.
Tupula, pluck a fowl.
Tutuma, throb, beat, palpitate, tremble, shiver, shake.
Tuza, be stunted.
Twa, (1) pound (grain in a mortar), (2) play at ball, (3) be sharp-edged.
Twala, (1) take up, carry, convey, bear, (2) bear fruit. Irreg. Md. *-twite*.
Twika, take up on the shoulders or head. Cs. *twizya*, lower a load, encamp, rest on a journey.
Twite, see *Twala*.
Ufya (Cs. of *Upa*), cause to marry, assign in marriage, betroth. Cs. *ufyanya*.
Ulukuta, rumble, growl, roar (of thunder). (Cf. *uluma*.)

Ulula, blow away, waft. Nt. *uluka*.
Uluma, thunder, roar.
Uma, (1) be (become) dry, hard, solid, (2) dry up, wither, fade, (3) be dear, expensive, costly, (4) be difficult, awkward, hard.
Umvwa, (1) hear, listen, (2) heed, attend, understand, take to heart, believe.
Upa, marry (of man or woman). Cs. see *ufya*.
Uwika, let blood, bleed, cup.
Vilwa, be defeated, overcome, beaten, exhausted.
Vimba, (1) put a covering on, thatch a house, (2) swell. Rv. *vimbula*, take thatch off. Pass. *vimbilwa*, e. g. be gorged with food.
Vina, dance. Cs. *vinya*, move about wildly. (Also *vinizya*.)
Vukuta, blow with bellows.
Vulumuka, rush away wildly, escape.
Vulungana, be circular, round.
Vumila, (1), assent, agree to, accept, admit, acknowledge, confess, allow, (2) agree on, promise, engage, undertake, come to terms, (3) take on trust, believe, (4) submit to, bear, endure. Rp. *vumilizyana*, make a contract, form an alliance.
Vuna, break. Nt. *vunaika*, *vunika*.
Vunda, stink.
Vunga, fold, coil, roll up. Rp. *vungana*, be in coils, folded, rolled up.
Vunika, (1) cover over, put a cover on. (2) See *Vuna*.
Vunukula, uncover, take cover off.
Vwa, trickle, ooze, exude, filtrate.
Vwala, (Nt.) dress, put on clothes, wear. Ap. *vwalila*, dress up, wear fine clothes, be smart.
Vwika, (Act.) clothe, dress.
Vwizya, filter, strain (Cs. of *vwa*).
Vwula, undress, take off clothes.
Vyala, produce offspring, bear, beget.
Vyata, move like lightning, flash, dart.
Wa, fall (of the sun), set, go down.
Wa, be, become, exist.
Waila, cut in pieces a dead animal. Cf. *tanta*.
Wakama, be polished, bright, shining.
Wala, (1) be bright, shine (of sun, moon, &c.), (of sun, also) be hot, blaze, burn, (2) be beforehand, anticipate, be first to do or make. Int. *walizya*, blaze, scorch.
Walika, spring (as a lion on prey).
Wama, be good, pleasing to mind or sense, nice, beautiful, useful, &c. Ap. *wamila*, be good for (to, &c.). Cs. *wamya*, *wamizya*, e. g. arrange, make good, correct, set right, mend, adapt, administer, put in order, &c.
Wamba, stretch (a skin, cover) over (a drum, &c.).
W*amba*, go in quest of, hunt for.
Wangama, be warm, hot. Md. *-ngeme*. Cs. *wangamika*, make hot, heat. Int. *wangamizya*, be very hot, boil.
Wangula, extract, take out (as thorn from foot).
Wawa, itch, make itch, sting.
Wawila, shout with joy.
Wazya, (1) (with or without *umutima*), be offended, disgusted, dislike, resent, (2) burst out (of shower of rain).
W*ea*, shave (head or face).
Wela, go back, return, come again, be repeated. Ap. *welela*. Cs. *wezya*, *welezya*, send back, give back, repay, take vengeance for, &c.
W*enda*, approach stealthily, stalk (game).
W*epa*, act or speak untruthfully, (1) pretend, be hypocritical, tell lies, deceive, (2) slander, accuse falsely. Int. w*epezya*.
Weta, tend cattle.
Wewelela, inform against, tell of, accuse, charge with a fault (crime).
Wezya, (1) rub with a cloth, wipe. (2) See *Wela*.
W*ifya*. See W*ipa*.
W*ika*, place, set, put. Ap. w*ikila*, e. g. add to, increase, entrust to.
W*ila*, sew.

W*ipa*, be bad, unpleasant to mind or senses (e. g. evil, dangerous, nasty, ugly, useless, unpleasant, hurtful, &c.). Ap. w*ipila*, e. g. not suit, displease, be uncomfortable, useless. Cs. w*ifya*, do wrong, act wrongly, commit a crime, make a mistake, blunder, be unjust (cruel, unkind), spoil, damage, &c. Int. w*ifizya*.

Wola, be putrid, rotten, decayed.

Womba, run, run off, run away.

Wona, sometimes *wena*: see, notice, look at, observe. Md. *-wene*. Nt. *woneka*, be visible, come in sight, appear. Int. *wonezya*, *wenezya*, look hard at, examine.

Wonaula, ruin, destroy, spoil. See *Onaula*.

W*uka*, (1) (Nt.) awake from sleep. Cs. w*uzya*, rouse from sleep. (2) apply native magic, charms, spells, &c., for removal of sickness, call in a native doctor, attend to a patient. (3) be greedy, take more than one's share, not give to others. Cs. w*uzya*.

Wula, (1) take, carry, bear, (2) get, buy, (3) apply, use.

W*umba*, (1) form a mass (group, crowd, herd), collect together, meet, (2) do potter's work, mould, make.

W*uta*, (1) be light, white, pale (in hue, colour), (2) be clean, bright, (3) be pure, free from evil, &c. Nt. w*utika*. Cs. w*utizya*, make white, clean, pure.

W*utuka*, run away, fly. Ap. w*utukila*, e. g. run to for refuge. Cs. w*utuzya*, put to flight, drive away.

W*uzya*, (1) remind, call to mind; (2) see w*uka*. Cs. w*uzizya*.

(*Y*)*aka*, burn (as fire), blaze.

(*Y*)*amba*, begin. See *Amba*.

Yana, be on friendly terms, agree. Cs. *yanya*, make friends, reconcile.

(*Y*)*angala*. See *Angala*.

(*Y*)*ezya*, (1) try, endeavour, exert oneself, practise, (2) try, test, make proof of. Int. *yezezya*, try hard. Rp. *yezyana*, compete, try each other's strength, contend together.

Yula, be full, numerous, plentiful, abundant, crowded, overflowing. Cs. *yuzya*, fill, cram. Int. *yulizya*.

Zala. See *Izala*.

Zaza, show pride, be proud, boast, bluster, bluff, make a show of power, strength, &c.

Zika, (1) put in the ground, plant (seeds), (2) bury.

Zimviwa, be struck with wonder, surprise, fear, &c., be astounded, confounded, panic-stricken. Cs. *zimvizya*.

Zimya, extinguish (fire), put out.

Zingauka, *Zingaluka*, (1) be around, go around, surround, (2) revolve, go round. Cs. *zingaluzya*.

Zingwa, be in distress (grief, sorrow, doubt, difficulty, &c.).

Ziuka, open the eyes.

Ziwata, shut the eyes.

Zizimuka, recover from shock, become conscious, come to life, revive.

Zola, sweep up, gather up, collect (rubbish, &c.).

Zuika, soak in water, souse, drench.

Zula. See *Izula*.

Zunzama, squat on the haunches.

Zunzya, wag (the tail).

Zuula, save from drowning.

Zyeta, chew, masticate.

Zyowela, be accustomed, be used to, be familiar with, have a habit or custom of.

CHAPTER VI

ADVERBS, PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS

235. (1) ADVERBS are formed from adjectives by prefixing *pa*, *ku*, or *ka* to the root. *Vi-* is also sometimes used. *Ka-* and *li-* are the prefixes of numeral adverbs (§ 69).

236. Adverbs of place and time are also supplied by nouns with the prepositions *pa*, *ku*, *mu*, or by nouns only—those of emphasis or intensity by the intensive stem of verbs.

237. (2) The use of the applied stem of verbs in most cases makes **prepositions** superfluous for the purposes of language only spoken. Five prepositions occur in Wisa, each with a large range of meanings :—

238. *-a*, 'of,' always combined with the concord-prefix appropriate to the noun which it helps to define.

239. *na*, 'with,' often used of accompaniment and of instrument, also of proximity and distance; in this latter sense sometimes even allowing the omission of the verb denoting approach, motion to, e. g. *na kumuzi*, he came to the village.

240. *pa*, *ku*, *mu*, with local and general meanings, 'at, to, from, in, out of, into,' and also 'as, as to, concerning, about,' &c. *Ku* is also used of an instrument after verbs in the passive. Followed by a noun they form adverbial expressions, and these followed by *-a* form compound prepositions, e. g.

pa mulu (*wa*), on the top (of), above.
pa kati (*ka*), inside (of).

241. The (strictly) verb-forms *kuli*, *muli*, *pali*, are also used as prepositions, for *ku*, *mu*, *pa*, especially of persons; and in some cases *kwa*.

242. (3) **Conjunctions** are few and sparingly used. The commonest connectives of clauses in narrative are *nomba* (now), *epo* (then), *ekuti* (so), *pambi*, *kambi* (but). *Na* also connects clauses, but more commonly nouns.

243. Conjunctions introducing a dependent clause are in almost all cases some form, personal or impersonal, of the verb *ti* (§§ 221–6). For these and other conjunctions, see list below (§ 245) and Syntax (§ 247).

244 (4) **Interjections** do not figure so largely as might be expected in the stories which form the basis of these notes. Familiar intercourse with natives is required to catalogue and distinguish them.

245. List of Adverbs, Conjunctions, and other Particles.

A-a, yes, very well, just so.
Alla (expletive), e. g. *allanzi*, these here. *Alla wona*, just look!
Chimo, similarly, alike, the same. *Chimo na chimo*, just the same.
Ekuti, so, and so, then.
Elyo, at that time, then, and then.
Epo, and so, then, there.
Evi, just so, exactly, in that very way.
Ili, *ilyo*, then (of time).
Inde, yes.
Kakumo, on tiptoe.
Kale, long ago, formerly, some time past.
Kambi, otherwise, on the contrary, but, however, nevertheless.
Kamo, once.
Kangu, quickly, fast.
Kano, *kansi*, perhaps, possibly, probably, I daresay, I expect, I do not know.
Kantu, quite, very, specially, much.
Kawea, on the shoulder, shoulderwise.
Kawili, twice, again. *Kawili kawili*, again and again, often.
Ku, to, from, at, by, with, &c.—especially of place, instrument, and objects in general.
Kuli, to, from, at, &c.—especially of persons—as compared with, than.
Ku mulu (*wa*), above, on the top (of), up.
Kumyesu (*kumyenu*, *kumyao*), at my (our) home (at your, their home).
Kuntu, apart from, except, only, specially.
Kunze (*ya*), outside (of).
Kutali, far off, a long way.
Kuti, that, if, whether, &c.
Kwa, to, from, at, occasionally, and of persons only.
Kwine, *ukwine*, well, truly, nicely.
Kwinji, much, often.
Lelo, to-day.
Limo, once, one time.
Liwili, twice.
Mailo, to-morrow, yesterday.
Mazo, day after to-morrow, day before yesterday.
Mpa, *mpo*, *mpono*, here, now, there, then.
Mu, in, inside of, into, from within. (Also *muli*, and cf. *kuli*.)
Mu kati (*ka*), inside of, between.
Mumu, in here, into, from in. (Also *umu*, *muno*.)
Mvi, *mvyo*, *mvino*, thus, so. (Also *mvive*, *mvyove*, just so, only so far, like that.)
Mwandi, (1) much, very, (2) (of deprecation) not so! please don't! let it pass! let alone!
Na, and, with.
Nga (1) introduces a question, (2) refers to a condition.
Nku, *nko*, *nkuno*, here, there, then.
Nomba, now, lately, presently, so, next.
Nti, if, whether, that.

Pa, at, from, to, as to, about, against, &c.
Pa kati (*ka*), inside (of), between.
Pa kulu, much, largely, on a large scale.
Pakuti, in case (that), as to, if, supposing.
Pali, at, to, in, from, &c. (Cf. *kuli*.)
Pambi, elsewhere, at another time.
Pa meso, in front, before, openly.
Pamo, together, at same time, in company.
Pa mulu (*wa*), above, on the top (of).
Panini, a little, by degrees, nearly, scarcely, almost.
Panonse, *ponse*, everywhere, allabout
Pansi, down, below, at the bottom, on the ground, beneath.
Pa ntanzi (*ya*), in front, before, forward.
Pantu. See *kuntu*.
Pa numa (*ya*), behind, back, in the (rear of).
Pepi, near, close.
Ponse, everywhere, all about.
Pun!—of an explosive sound.
Pye-pye-pye! wonderfully, exactly, precisely—of keen appreciation.
Teke teke! gently! quietly!
Umumbo, on purpose, intentionally.
Usaneme, on the back—of position.
Ve, just so, anyhow, carelessly, without restraint.
Waka, for nothing, gratis, thoughtlessly, in fun.
Wangu, quickly, at once, fast. (Cf. *kangu*.)
W*ino*, well, rightly, carefully, gently, slowly, nicely.
Yai, no.
Yangu, (not) a bit, (not) in the least, just, only, scarcely, hardly, possibly.
Yangula, (1) either—or, (2) perhaps.
Yo-o, yes.

CHAPTER VII

NOTES ON SYNTAX

246. INDEPENDENT sentences either merely follow each other or are connected by the conjunctions *nomba* (now), *epo* (then), *ekuti* (so), *pambi*, *kambi* (but), *kuntu* (but, only). If *na* (and) is used, it is generally followed by a noun or infinitive form (§ 158).

247. Some notes on dependent sentences, standing in the relation of noun, adjective, or adverb to a principal sentence, may be arranged under these heads with the English conjunctions usually introducing them. The verb *ti* in some form, personal or impersonal, appears in connexion with almost all of them (§ 226).

248. (1) Sentences representing a noun, as subject or object of a verb, may be

(*a*) In the infinitive mood, e.g. *nkofwaya kwipay-e-nama*, I want to hunt game.

(*b*) In the subjunctive, e.g. *tatulaona imbwa iputule iwe*, we never yet saw a dog break a stone.

(*c*) Introduced by *-ti*, with a person-prefix or in the infinitive, e. g. *nakuizya nati* (or *kuti*) *nkoyenda*, I told you that I am going; *Nawepa ukuti nalwala*, I pretend that I am ill. This is the usual form of reported speech. (See also § 224.)

249. (2) Sentences representing an **adjective**, usually called relative sentences, i. e. introduced by 'who, which,' also often virtually equivalent to a noun, have already been mentioned (§§ 58, 141).

250. In general, any indicative verb-form may also be used without change as a relative or attributively. Hence some forms are regularly used as adjectives, and nouns, especially Aorist Tense 1 (§ 141), e. g. *nsikofwaya muntu takwete mano*, I do not want a man who has no sense (a stupid man, a fool); *mleta muntu wakunonele*, bring the man who struck you.

251. When 'which, who' refers to the subject of the verb, there is a tendency to strengthen or lengthen the subject-prefix, e. g. *uawene*, rather than *wawene*, he who saw; *awekele kumuzi*, for *wekele* (*wa-ikele*), those who live in the village; *ng'ombe iyawapo*, the one which was there, for *yawapo*—and so on.

252. When 'which, who' refers to the object of the verb, the object-prefix is placed first, i. e. before the subject-prefix, and not in its usual place after the tense-prefix. Moreover, it is sometimes strengthened (as above, § 251), or even detached from the verb: e. g. *ichinakwewa*, that which I said; *ii awana walikwewa*, that which the children said; *icho naizila*, that which I come for; *nongo ziatowele*, the pitchers which he broke.

253. In the case of the verbs *wa na, li na* (have), the object-prefix is placed before the verb *wa, li*, and also (with the vowel changed to *-o*) after the preposition *na*: e. g. *vyonse viali navyo*, all that he had.

254. (3) Sentences having an **adverbial** relation to the principal sentence:—

255 (i) 'When, where' (temporal, local) is commonly expressed by forms of *ku, mu*, and *pa*, prefixed to or separately preceding the verb-form. *Mu* seems used mostly of time, *ku* of place. When *ku, mu* are attached to the verb, they are often preceded by *nko, umo* detached. Or *nko, umo, apo* can be used alone.

e. g. *umo awela*, when he came back; *muwawuka*, when he woke up; *nko ukuwaya*, (there) where he went; *nko nawene*, where I saw; *apo wekala*, where they live; *mpo upuapwile*, then when (there where) he finished; *moyanwa*, when he had drunk.

256. Sometimes *ku, mu, pa* are prefixed to an infinitive: e. g. *pakuwela*, on return, when returning.

257. 'When' is also regularly expressed by the verb *ti* in a personal form, past or present, followed by a verb in the infinitive or subjunctive mood. Thus

	Present.	Past.		
Sing.	*nti*	*natile*	*ukufika*, or	*nfike.*
	uti	*watile*		*ufike.*
	uti	*watile*		*ufike.*
	&c.			
Plur.	*tuti*	*twatile*		*tufike.*
	muti	*mwatile*		*mufike.*
	wati	*watile*		*wafike.*
	&c.			

meaning 'when I go, when I went,' &c. So *ati awone*, when he sees (saw), *watile ukuwona*, when they saw (had seen). *Auti uche usiku, kwatile, kucha*, when it was dawn.

258. *Ili* (*ilyo, elyo*) is also used, only as temporal conjunction, 'when,' e. g. *ili apwile*, when he had finished, *ili asipula*, when he dozed.

259. For 'when' meaning 'whenever, in cases when, supposing,' &c., see § 263.

260. 'Since, from the time that' is often indicated by the verb *fuma*, 'come from,' and 'until' by the preposition *na*, 'with, including.' Thus, since I was a child till now, *nafumapo umwaiche na lelo*; since I read it, *mfumempo apo napendele*; it is now ten days since he went, *lelo nsiku zyapwa ikumi aliya*; till now, *na nomba*; for a year, *na mwaka.*

261 (ii) 'If, supposing, on condition' (conditional sentences) is expressed by

(*a*) *a-* prefixed to a verb-form, commonly Aorist Tense 1.

(*b*) *kati, nti, kuti*, used as conjunctions, and followed by the verb.

(*c*) The subjunctive mood.

262. *The* corresponding principal clause, expressing what is

conditioned (Apodosis), has no special form, but is commonly introduced by the separate particle *nga*, followed by the verb in an appropriate indicative tense.

e. g. *umuntu aiwa, afute*, if a man steals, let him pay ; *ng'ombe azili pamo, nga zinji*, if the cattle were all together, they would be many ; *atutaula chakulia, nga twalifwile*, if we had not got food, we should have died ; *utampe chintu, nsiawe na chintu*, supposing you give me nothing, I shall have nothing ; *kati naliumvwile, nga nalitinile*, if I had heard, I should have feared.

263. The conditional prefix *a-* may often be rendered 'when' in the sense of 'whenever, if ever, if at any time,' § 259.

264. 'If not, unless' are expressed by the negative forms of the above.

265. *nga* before an indicative form expresses 'might, would, should' in general, including what is right, expedient, or possible : e. g. *nga walitekenye*, you should have been quiet.

266. 'If,' as an indirect interrogative, for 'whether, whether or not,' is expressed by forms of *ti*, i. e. (*b*) above, § 261.

267. (iii) 'That, in order that, to, that not, lest' (final sentences). The subjunctive mood is generally, and the infinitive sometimes, e. g. after words of motion, used to express purpose, with or without a personal form of *ti* : e. g. *leta ngule*, bring (it) that I may buy (it) : *mwaiza amuti tweluzye*, you have come that we may settle your quarrel.

268. *Mu-*, *ku-*, prefixed to the infinitive form, are also used, especially after verbs of motion : e. g. *waya mukuwula*, he is gone to get ; *nkoya nje kuona*, I will go to (that I may go to) see.

269. The final negative, 'that not, lest,' is expressed by the indicative, i. e. a plain or emphatic statement of what it is the object to avoid, in fact a plain warning : e. g. *mukate ewa*, hold him, see he falls, i. e. lest he fall ; *mchenjezye mwana eyokuchita vyawipa*, punish the child, he is going to do wrong, i. e. that he may not do wrong.

270 (iv) 'Because' (causal sentences) is represented by the noun *chifukwa*, 'reason, cause,' used as a conjunction, or by *mulandu*, 'reason, argument.'

271. (v) 'So that, so as to' (consecutive sentences) is expressed by a form, personal or impersonal, of the verb *ti*: e.g. *tapali amano akuti nkalamu iituke*, we have not the sense to (i.e. so as that) make the lion run away; *wawikile mutondo ukuti ayokunwela*, she placed her pitcher so as to come and drink.

272. (vi) 'Although' (concessive sentences) may generally be expressed by a conditional form (§ 261).

273. (vii) 'As' (comparative sentences) can be rendered by *mvi*, *mvyo*, 'thus, so': e.g. *alichitile mvyo vyalimbwizye*, he did as he told him.

CHAPTER VIII

APPENDICES

1. MISCELLANEOUS SENTENCES AND PHRASES, ENGLISH AND WISA.

(The numbers refer to paragraphs in the preceding chapters.)

How are you? *mútende?* (the common form of greeting); *mútende, munesu?* (to an equal or an inferior—how are you, friend?); *mútende, asikulu?* (to a superior—how are you, sir?) (Also, *mwalala siani?* how have you slept?)

I am quite well, *mútende.* (Also, *Twalala mútende*, we have slept well.)

Good-bye! (if leaving) *syalilenipo!* stay where you are (I am going); (if remaining) *endeleni* or *endelapo*, go on your way, pass on.

Come here! *iza* (*izeni*) *nkuno.*

Who are you? *niwe nani?*

Who are those? *mbalya ni wani?*

What do you bring? *chindu waleta?*

What are you come for? *chindu icho waizila?*

I do not want the man, *sikofwaya ngu muntu.*

Tell me, *mbwizye.*

How many men are there? *awantu wali wanga?*

Where do you live? mwikala kwilakwi?

Go and get (fetch), *wiye wule* (*utwale*).

Come and take, *wiz-o-poke*, i. e. *wize upoke.*

Go and work in the field, *kafwiye mukulima ummunda.*

When will you come back? *mkowela lilali?*

Thank you, *chawama* (it is nice); *natemwa* (I like it, I am pleased).

Very good! well done! quite true! *ukwine kantu! chawama!*

Give me (some)! *nimpa! mpeni!* (*nimpako!*).

I will not give you any, *nsiakupe* (§ 135).

I have none to-day, *nsikwete lelo.*

But yesterday I had some, *kuntu mailo nali nacho.*

Do you understand? *waumvwa?*

I do not understand, *nsiumvwa.*

He does not understand, *tomvwa*, i. e. *taumvwa, ngu muntu tapali kuumvwa yai.*

He is stupid, *takwata mano.*

He is a knave, *wapusa, wachenjela.*

He is well disposed, *mutima wakwe wawama.*

Tell me the meaning of that word, *mbwizye ndilya neno amano akwe.*

Translate what I say, *vialuzya vyewo vyanji.*

Do not be late, *wiya ukukokola.*

Make the house nice inside, *singeni munanda muwame.*

It is nothing (nonsense, no matter), *tapali kantu, pali ve.*

It puzzles me, *ikonkanga.*

Let us make friends, *twambane ichiwuza.*

I have made a good bargain, *nasitizya pakulu.*

Why did you not come before? *mulandunzi* (*chifukwandu*) *tawizile kale?*

I thought you were gone, *nanasila nati kano waliya.*

I will start to-day or to-morrow, *nkoima lelo, yangula mailo.*

Bring out the loads, *fumyeni ivipe.*

Arrange them near the house (at a distance), *vilongeni apepi n-e-ng'anda* (*apatali*).

Let us be off! *katiyokwiya*, i. e. *ka-tu-iye-uku-iya!*

The chief has not yet come, *infumu tailaiza.*

Are you a greater chief than I? *Mwewo we-nfumu wa kuchila kuli newo?*

You are an insolent fellow, *uli n-e-chipwata.*

I am going into the forest to kill game, *nkoya muchonde nkepaye inama.*

He was first to hit, *emutansi walasa.*

Let us go to the village and call men to carry the meat, *Twiye kumuzi tukete wantu wapite inama.*

Have I done wrong? *newo nawifizye?*

What is my fault? *ekuifya kwanji newo?*

He forbade us to go, *alitulesezye ati mwiyenda.*

I want you to attend to what I am saying, *Nkofwaya mumvwe vinkososa.*

I will go by the road he went by, *nkoyanko kunzila ukuwaile.*

Point with your finger, *sonta m-o-munwe.*

It is better not to travel with dangerous characters, *ulwendo lwa wakali talwendeka.*

Let us go to the coast and make some money, *Tuye kumbwani tukanonke ichuma.*

When we do drink, we will drink for two days, *umo tunwela, twakunwa* (§ 131) *amazua awili.*

Wait and see! *lind-o-wone*, i. e. *linda uwone.*

You will pay for it! *uwelezyepo!*

Undo it and let me see what is inside, *kankakule mbone ivili mukati.*

Show me the man they seized, *undangizye muntu uwaikete.*

Why did you hit me on my head with a stick? *nindo pakundasa n-e-chiti pa mutwe wanji?*

They are cutting firewood for their father, *wakotemele* wata *nkuni.*

If I fall down, I shall break my bones, *anapona pansi nkovunaika.*

Speak loud so that I may hear, *sosezya ngumvwe.*

Let us see if I cannot lift you, *tuone nti nsiakusumbale.*

This man saw the cattle, *ngu wawene nzo ng'ombe.*

He saw them himself, *umwine waziwene.*

The man who saw them, *uwaziwene.*

You were foolish, you should have been quiet, *walipusile, nga walitekenye.*

Do not play with other people's things, *Iy-o-kwangala na vintu vya wene.*

We shall get out of the scrape, *tukopanuka mukutawatawa.*

We heard it from people who came from there, *twaliumvwile ku wafumileko.*

What is the news there? *maliyasi anzi ya-nko?*

Tell me how things are where you come from, *mbwizye mutende wa-nko uku wafuma.*

What am I to do? *nga nchite siani?*

Help me! *ngavweni!*

It is not a heavy load, *tapali ichipe chafina.*

I beg pardon, I humbly request, if you please, *napapata.*

The lion and the cobra are the fiercest of creatures, *inkalamu n-o-lukungwi wakali weka.*

Some here (thus), and some there (thus), *ivivi nimvi, ivivi nimvyo.*

Let me first eat my porridge, *leka nane mbalenjye* (i. e. *n-wale n-lie*) *insima.*

Mind you tell them that, *wize uwawizye uti.*

I want the matter settled, *nkofwaya mulandu upwe.*

You have just been giving him annoyance without cause, *mwa-mutendekeleve.*

His temper was roused, *mutima wakwe wapya.*

If there is an intelligent man, send him, *apali muntu wa amano, umtume.*

May I come in? *checho?*

Come in, *kachipite,* or *zopite,* i. e. *za upite,* or *wizano,* i. e. *wize pano.*

There's an end of it, that is all, that is enough, *chapwa, epela.*

2. WISA STORIES.

a. Koswe, the House Rat.

Umwana (Cl. 1, § 16) the son, *wa* (§ 238) of, *infumu* (Cl. 5, § 32) a chief, *watele* (T. 9 of *tea,* set a trap, § 126) set one day, *ichitembo* (Cl. 3, § 25) a spring trap, *mu* (§ 240) in, *ng'anda* (Cl. 5, 9, §§ 32, 43) the house.

Nomba so, *koswe* (Cl. 1, § 16) the house rat, *ati* (from *ti*, T. 1,

§§ 221–3) said, *Mwewo* (§ 72) you, *wankunda* (placed by courtesy in (Cl. 1, instead of Cl. 5, §§ 16, 32) messrs. pigeons, *na* and, *wambuzi* (as *wankunda*) messrs. goats, *na* and, *wankoko* mesd. fowls, *mu nga'nda* in the house, *muli* (from *li*, § 209) there is (inside), *ichi-tembo* a spring trap; *kaputuleni* (from *putula*, §§ 166–70) go and break (it) down.

Nomba so, *wonse* (*-onse*, agreeing with Cl. 1) all, *mbo* (§ 86) those, *awati* (§§ 221–3) said, *Yai*, no, *koswe* Mr. Rat, *wewo* (§ 72) you, *niwe* (§§ 74 (4)) it is you, *wenda* (from *enda*, T. 2, § 117, used as relative, § 250) who always go, *mu ng'anda zyao* (§ 79) into their, i.e. people's, houses, *ichifukwa* because, *wewo* you, *ulewa* (for *ulaiwa*, from *iwa*, T. 3, § 118) are a professional thief of, *vintu* (Cl. 3, § 25) things, *vya* (§ 238) of, belonging to, *wene* (Cl. 1, § 16) owners, other people, *mu mang'anda* in houses. *Fwewo* (§ 72) we, *yai* no, never (do such a thing). *Nomba* so, *koswe* the rat, *ati* said, *Mwakana* (from *kana*, T. 1, §§ 221–3) do you say No? *Ichifu* (Cl. 3, § 25) a trap, *cha* (§ 238) of, set in, *ng'anda* a house, *tachola* (for *tachiaula*, from *(w)ula*, T. 1, §§ 221–3) does not catch, *ummo* (from *-mo*, agreeing with Cl. 1, e.g. *umuntu*, § 16) one person (only). *Chawama* (from *wama*, T. 1, §§ 221–3) it is well, very good. *Newo* (§ 72) I, *mu* in, *mutima* (Cl. 2, § 21) *wanji* (§ 79) my mind, *nkoti* (from *ti*, §§ 221–3, T. 7, § 123) I am thinking, *nati* (§§ 224–6) I say, i.e. that, *yangula* perhaps, *akazua* (Cl. 4, § 28) *kambi* (form of *-mbi* agreeing with Cl. 4) some (other) day, *mwewo* you, *yangula* possibly, *mkoiza* (from *iza*, T. 7, § 123, also §§ 228, 231) you are going, *kufwa* (infinitive of *fwa*, § 180) to die. *Nomba* then, *wankoko na wambuzi* the fowls and the goats, *awati* said, *Fwewo* we, *tamafwe* (from *fwa*, T. 15, § 135) we shall certainly not die, *yai* no, *ichifukwa* because, *tatulia* (from *lia*, T. 2, § 117, and § 102) we are not in the habit of eating, *vintu* things, *vya mu ng'-anda* which are inside the houses, *zya* (form of *-a* agreeing with Cl. 5, plural, i.e. *ng'anda*) *wantu*, of (other) people. *Wewo*, *koswe* you (will), Mr. Rat, *ichifukwa* because, *ulewa* you are a regular thief, *wewo* you (are), *koswe* Mr. Rat. *Nomba* then, *koswe* the rat, *ati* said, *Newo* I (for my part), *naya* (from *(i)ya*, T. 1, §§ 228–30) am going, *kupita* (from *pita*, infinitive, § 180) to carry away, *wana wanji* my children, *naya* I am going, *nawo* (§ 74 (3)) with them, *pa (§ 240) to* (a place in), *mutenje* (Cl. 2, § 21) the roof, *apatali*

(from *-tali*, agreeing with *pa mutenje*, Cl. 10, § 47) a place a good way off, *na* and, *wama wanji*, my mother (too). *Koswe* and the rat, *nokwiya* (from *iya*, T. 14, §§ 132–3) went away.

Panuma some time after, *ncho* (§ 86, demonstrative in concord with Cl. 3) *chitembo* that trap, *chola* (for *chaula*, from *ula*, T. 1, § 116) caught, *inzoka* (Cl. 5, § 32) a snake. *Infumu* the chief, *aiti* said, *njikate nzoka* (from (*i*)*kata*, §§ 154, 176–7) I will take hold of the snake. *Nomba* and, *inzoka* the snake, *nokusuma* (from *suma*, T. 14, §§ 132–3) bit, *infumu* the chief, *nomba* and, *infumu* the chief, *nokufwa* (from *fwa* T. 14) died. *Infumu aiti* (from *ti*) *ifwe* (from *fwa*, § 257) when the chief was dead, *awantu* (Cl. 1, § 16) the people, *awati* (from *ti*, T. 1) said, *Nomba* now, *infumu* the chief, *yafwa* (from *fwa*, T. 1, § 144) is dead. *Twipaye* (from *ipaya*, subjunctive, §§ 169, 177) suppose we kill, *inkoko* the fowls, *n-e-mbuzi* (*na imbuzi*) and the goats, *n-e-nkunda* and the pigeons, *ichifukwa* because, *infumu* the chief, *yafwa* is dead. *Nomba* so, *nokuipaya* they killed, *imbuzi* the goats, *n-e-nkoko* and the fowls, *n-e-ukunda* and the pigeons.

Panuma afterwards, *koswe* the rat, *ati* said, *Woneni* (from (*w*)*ona*, imperative, § 166) observe, *lelo* to-day, *mwafwa* you are dead. *Nomba* and, *newo* I, *na wana wanji* and my children, *tapali kufwa yai* (§ 140) we are not dead. *Woneni* observe, *mwalikukana* (from *kana*, T. 12, § 129) you make it your business to deny (it), *ukuti* (§ 225) saying (that), *tapali kufwa yai* there is no question of (our) dying. *Kambi* nevertheless, *mwafwa* you are dead, *lelo* to-day. *Mwiyokuti* (i. e. *mu-i-*(*i*)*ya ukuti*, § 174) mind you do not go saying, *munenu* (*mune*, Cl. 1, *wenu*, § 79) your friend, *akoti* kept saying, *wane* (plural of *mune*) friends, *tuchenjele* (from *chenjela*, subjunctive, §§ 176–7) we had better be careful. *Nomba chapwa* (from *pwa*, T. 1, in concord with Cl. 3, e. g. *ichintu*, an affair) now it is all over. *Lezaye!* (*Leza*, with an expletive suffix *-ye*) Just Providence (luck, the way of the world)!

b. Ichinwa, a jibe.

Umuntu a man, *wafumile* (*fuma*, T. 9) went out, *ku muzi* from the village, *wa infumu* of a chief, *waimile* (*ima*, T. 9) and started

off, *enka* by himself, *nokuya* (*(i)ya*, T. 14) and came to, *chalo chimbi* another district, *kunwa* (infinitive of *nwa*) to drink, *uwalwa* beer, *nokulala* and stopped the night.

Mailo next morning, *pa kuwela* (from *wela*) on returning, *akoti* (from *ti*, T. 7) he was going, *pa nzila* along the road, *wasanga* (from *sanga*, T. 1) and he came upon, *umutwe* the head, *wa muntu* of a man, *pa nzila* on the road, *uwafwa* (from *fwa*, T. 1) (who) had died, *kale* long ago, *chali* (from *li*, T. 1) (which) was, *chifupa chenka* bare bone. *Nomba* so, *ngo muntu* the man, *chifukwa* because, *wakolwele* (from *kolwa*, T. 9) *uwalwa* he had had too much beer, *nokufumba* (from *fumba*, T. 14) asked, *umutwe* the skull, *ati* (from *ti*) and said, *Wewo* (for the more courteous plural *mwewo* due to a stranger, § 75) I say, old fellow, *chindo* what was it, *chakwipaya* (from *ipaya*, T. 1) (that) killed you? *Umutwe* the skull, *auti* (from *ti*, § 222) replied, *Ichinwa* (your) jibe, *chakukuchita* (from *chita*, T. 13) will do, *evi* this very thing, *nowe* (for *na uwe*, § 74 (4)) to you too. *Nongo* (for *na (u)ngo*) *muntu* and the man, *ati* thought, *umuntu wafwa* a dead man, *asose* (from *sosa*, subjunctive) would he speak?

Nokuwutuka (from *wutuka*, T. 14) so he ran away, *nokwiya* (from *(i)ya*) and came, *ku muzi* to the village, *ati* and said, *wenfumu* (for *wewo infumu*) your honours, *newo* I myself, *nawonapo* (from *wona*, T. 1, with locative suffix *-po*) have seen yonder, *umutwe wa muntu* a man's skull, *wasosa* which spoke, *auti* and said, *Chinwa nowe evi chakukuchita* Your jibe will do this very thing to you too. *Nomba* so, *infumu* the chief, *aiti* said, *Ukowepave* (from *wepa*, T. 9, with suffix of contempt *-ve*) you are telling a silly lie. *Nokuula* (from *(w)ula*) so he took, *awantu* men, *nokumpa* (from *pa* with object-prefix, 3rd person singular *-m-*) and gave them to him, *infumu aiti* and the chief said, *Amwaya* (from *(i)ya*, T. 1, see §§ 261–3) when you go, *nakwe ngo* (§ 74 (3)) with this man, *mutwe wa muntu* the skull, *autele* (from *ta*, T. 4, §§ 120, 233, 261–3) if it is unable, *kusosa* to speak, *mukamwipaye* (from *ipaya*, subjunctive, § 176) just kill him. *Nomba* so, *nokuya* they went, *wausanga* (from *sanga*, T. 1) and found, *umutwe* the skull, *awati* and said, *Sosa, umutwe* Speak, skull. *Umutwe* the skull, *tapali kusosa* said never a word. *Nomba* so, *awantu awati* the men said, *Ulikwi (from li, with interrogative suffix -kwi)* Where is, *umutwe wasosa*

the skull (which) talked? *Ukowepave* you are telling a silly lie. *Nomba* so, *nokumwipaya* they killed him.

Panuma afterwards, *umutwe wasosa* the skull spoke, *auti* and said, *Mwewo* you (men), *imilileni* (from *ima*, Ap. § 192) stop a bit, *woneni* (from *wona*, imperative) look at, *umuntu* the man, *umwaipaya* (whom) you have killed. *Waizile* (from *iza*, T. 9) he came, *mpano* here, *ati* and said, *Wewo, chindo chakwipaya* I say, old fellow, what was it that killed you? *Nomba newo nati* and I said, *Ichinwa nowe chakukuchita* (your) Jibe will do (it) to you too. *Nomba woneni* now look, *wafwa* he is dead.

c. (Story translated from the Nyassa dialect by a Wisa).

Umunti na wakazi wakwe, A man and his wives.

Umuntu ummo kale waliupile awakazi wawili. Epo walilimile viwela viwili vya mpunga, epo wakenye umupaka pakati, epo awizizye awakazi wakwe, ukuti lelo nkofwaya ukumwankanya viwela, umbi aule chiwela chakwe akomele na umbi imvyove. Epo awakazi walivumile.

Once upon a time a man married two wives. And he hoed two rice-patches, and made a boundary between them, and told his wives, To-day I want to allot you patches; one of you take her patch and sow it, and the other the same. And his wives consented.

Wonse walikomele umpunga. Isiku ya kuimila ing'uni, mukazi umbi wawulile mutondo wakwe wawikile mumpaka, ukuti ay-o-kunwela amenzi. N-o-mukazi umbi walikomele imbuto ya vipuzi apepi n-o-mutondo wa munakwe.

Both women sowed rice. When it was time to keep off the birds, one of the women took her water-jar and placed it on the boundary, so that she could go and drink water. And the other woman planted pumpkin-seed near her companion's jar.

Epo waimile umsisi wa chipuzi, wapitile pa kanwa pa mutondo, epo chatwite ichipuzi, incho chipuzi chaliinjile mumutondo mukati, chakulile nmove mukati ummutondo.

And a sucker of the pumpkin-plant grew and went over the rim

of the jar and produced a pumpkin, and the pumpkin went inside the jar, and grew big there inside the jar.

Ekuti nomba tekuti chifume ichipuzi mumutondo, chifukwa umkosi wa mutondo wachepa.

And now it was impossible for the pumpkin to come out of the jar, because the neck of the jar was too narrow.

Epo waewele umwanakazi umwine wa mutondo ukuwizya umwine wa chipuzi wewo, newo nkofwaya mutondo wanji ukupitila ku muzi. Kawiye uye kufumya chipazi chowe.

Then the woman who owned the jar spoke, and said to the owner of the pumpkin, I say, I want my water-jar to take it to the village. Go and take out your pumpkin.

Mukazi umbi walile, watile atowele mmove ukuti afumye vipande vipande. Ekuti umwine wa mutondo walikene, waliewele ati, Yai wewo. Sikofwaya kuti wite vimenzi vya chipuzi mu mutondo wanji.

The other woman went, and wanted to break it up inside, so as to take it out in pieces. But the owner of the jar forbade her and said, No, I tell you. I won't have you put squashed pumpkin in my jar.

Waewele na kambi ati, njipikile mmove. Walikene kuti, yai, sikofwaya ukuti wite imifito mu nongo yanji.

So she made another proposal and said, Let me cook it inside. But she refused, saying, No, I won't have you make my water-pot grimy.

Waliewele na kambi, Chawama, uule wewo ichipuzi n-e-nongo yowe pamowalikene na kambi, Yai. Nti wawona newo ndi wa nzala ukuti nchitile ichipuzi chowe.

She said yet again, Very well. Do you take the pumpkin and your pot too. And again she refused, No! I suppose you fancy I'm a poor starved woman and would live on a pumpkin of yours.

Epo walipo uluwo palimbo wakazi awawili.

So there was a quarrel between these two women.

Nomba akoiza kuchita siani ngu mwanalume ukuwapokezya awakazi wakwe?

Now what is the husband going to do to get his wives out (of the quarrel)?

Mwanalume wafwayile ukutowa inongo nokupoza chipuzi.

Umwanakazi umwine wa mutondo waliewele ukuti, Awatowa umutondo wanji chawama. Newo nkoya kuikala kuli wama *ukulekana na wewo.*

The husband wanted to break the pot and throw the pumpkin away. But the woman who owned the jar said, If you break my jars, very well, I will go and live with my mother and separate from you.

Epo mwanalume aewele, Wewo wemwanaleazi, uli wa*wipa ichine kantu. Epo umwanakazi ayasukile, Chine* new*o* wa*wipa? Nkofwaya inongo yanji, epela, sikofwaya kantu kambi.*

And the man said, Well, you woman, you are a thorough bad lot. And the woman replied, I'm a bad lot, am I? I want my jar, that 's all; I don't want anything else at all.

Epo mwanalume anasile mano-ndo ya kupokezya wanakazi? Nomba wona amano akwe ngu mwanalume.

What plan could the husband think of, to reconcile his wives? Now see what the husband's trick was.

Epo awopezye ukulwala, ichingulo waichitile kuwanti walwala ukwine kantu. Awanakazi wonse awili walele ng'anda imo isaku ndyove, chifukwa mwanalume walwele ukwine kantu. Epo awanakazi waezezye ukuipika vyakulia vyawama kulingo muntu walwala. Ekuti walikene ichakulia, talile na mailo, waleleve n-e-nzala.

He pretended to be ill, and in the evening he made himself as if he was very ill indeed. Both his wives slept in the same house that day, because their husband was very ill indeed. And the women did their best to cook nice food for the sick man. But he refused food, and ate nothing till the next day, just lay hungry as he was.

Uluchelo walizile wanyina wa mwanalume, walikulila chine kantu, chifukwa mwana wakwe walilwele.

In the morning the husband's mother came. She kept crying bitterly, because her son was sick.

Ewo wanyina wafumbile ukuti, Siani, we-mwan-anji? Ukofwaya chakulia tuye kuipika? Waewele ati, Newo sikofwaya ichakulia chimbi, ai; ekuti nkofwaya ukuti kati epo uule uwulungu, piteni mukole mwiyokusita chipuzi mwipike, echi nkowiza kulia.

And his mother asked, saying, What, my son, would you like us to go and cook by way of food? He replied, I want nothing else to eat at all, except I want that if you could just take some beads, and go and take them and go and buy a pumpkin and cook it,—that I would eat.

Mbo wanakazi wawile wali mpove. Mukazi umbi umwine wa mutondo wawulile umutwe wa mulume wawikile pa molu akwe, umwine wa chipuzi wawulile amolu wawikile pa molu akwe.

Those two women were both there. One woman, the owner of the jar, had taken her husband's head and laid it on her lap, and the owner of the pumpkin had taken his legs and laid them on her lap.

Ekuti umwanakazi umwine wa mutondo mpo upu wamvwile ukuti ngu mwanalume akofwaya ichipuzi, nokumwizya umunakwe ukuti, kawiye wangu, wiye kutowa umutondo, kawule chipuzi twipike, umulume alie.

Then the woman who owned the jar, when she heard that the man was wanting a pumpkin, spoke to her companion, saying, Go quickly now; go and break the jar and bring the pumpkin; let us cook it, that our husband may eat.

Waliwutikile ukuula ichipuzi, walipikile, walimpele ukulia. Watile ukulia, ukulwala kwakwe kwapwa.

She ran off to fetch the pumpkin, then cooked it, and gave it him to eat. When he had eaten, his sickness came to an end.

Mbo wanakazi walitemwene, ichifukwa icha kulwala umulume. Ekuputula kwa mulandu.

These women were reconciled, in consequence of their husband's illness. Such was the end of the affair.

3. THE LORD'S PRAYER, AND THE TEN COMMANDMENTS, IN WISA.

(*a*) The LORD'S Prayer.

Wata wesu, muli kumulu,
Izina lyenu lyewutike,
Ufumu wenu wize,
Amano yenu yachitike,
pansi nga pamulu,
Mutupele lelo chakulia chesu icha lelo,
Mutulekele vyotuwifya fwewo,
nga fwewo tuwalekela awatuwifya fwewo,
Mwitutwale apakuyezya,
Mutupokezye apawipa. Amina.

(*b*) The Ten Commandments (shortened).

(1) *Newo ndi Sikulu Leza wowe, wiiwa na Leza umbi, newo neka.*
(2) *Wiichitila chintu chonse ichakupapatila, ichakulambila.*
(3) *Wisosa izina lyakwe Sikulu Leza wowe pa waka.*
(4) *Iuzya nsiku ya kasano na kawili, iika pa yeka.*
(5) *Chindikizya wawiso na wanoko.*
(6) *Wiipaya.*
(7) *Wichita uchende.*
(8) *Wiiwa.*
(9) *Wimwepezya munowe ku mulandu.*
(10) *Wiikumbwa vintu vyonse ivyali navyo munowe.*

PART II

ENGLISH-WISA VOCABULARY

PREFACE

THE lists of words given in Part I under the different parts of speech may be used as a Wisa-English supplement to this vocabulary.

Nouns are written with the full singular prefix. The plural form is shown in brackets.

Adjectives are written in their root-form, or represented by a verb-stem preceded by *-a* (§ 58).

Only the simple stem of verbs is given in most cases. Part I, §§ 190–204, describes the various derived stems, and the vocabulary can be enlarged indefinitely by using them with their characteristic meanings. When (*i*), (*w*), or (*n*) appear in a verb-form, the meaning is that these sounds do not belong to the root and are not heard in some of its forms.

Further familiarity with the difficult *w*-sound will probably show the need of corrections in the spelling here given of many Wisa words.

ABBREVIATIONS

n. = noun.
a. = adjective.
v. = verb.
adv. = adverb.
pr. = pronoun.
prp. = preposition.
intn. = interjection.
conj. = conjunction.

Various verb-stems are indicated by

Md. = Modified.
Act. = Active.
Ps. = Passive.
Nt. = Neuter.
Ap. = Applied.
Cs. = Causative.
Int. = Intensive.
Rv. = Reversive.
Rp. = Reciprocal.

Noun-forms are distinguished as

S. = Singular.
Pl. = Plural.

Hyphens indicate that the syllable between them connects two separate words, and belongs in part to both — e.g. *akwat-a-mano* for *akwata amano*.

ENGLISH-WISA VOCABULARY

ABANDON

Abandon, v. (leave, desert) *sia, leka*, (throw away) *poza*. (See also **Leave.**)

Ability, n. (mental), *amano* (Pl. only).

Able, a. *-amano* (i. e. *-a amano*), *-achenjela*. He is an able man, *wizi* (he knows), *ulezi* (i.e. *u-la-izi*), *akwata-mano, achenjela*. Be able (have means, strength, &c.) to, see **Can.**

Abound, v. (*ku*)*wa-inji*, (*y*)*ula*.

About, adv. prp. (all about, everywhere) *ponse, panonse*, (as to) *pa*. What about his house, *Nindo pa ng'anda yakwe?*

Above, adv. prp. *ku* (*pa, mu*) *mulu* (*wa*), (more than) *kuchila*. Be above (surpass, exceed) *chila*.

Abscess, n. *ichiwenga* (*ivi-w.*).

Absent, a. He is absent (not here), *talimpa*.

Abstain from, v. *ilezya* (forbid to oneself).

Abstemious, a. He is abstemious, *utalizya* (he does not eat much).

Abundance, n. *uwinji, ukuyula*. Great abundance, *uwinji wine*. (See **Abound.**)

Abuse, v. *tuka*, (wantonly) *pulumuka, angula*, (foolishly) *pusa, pusika*. Abuse each other, *tukana, sosana milomo*. n. *nsele* (—), *umulomo* (*mi-l.*), *ukututuka*.

Accept, v. (take, receive) *poka* (*w*)*ula, twala*, (agree to) *vumila*.

Accident, n. (disaster) *ichintu chiwi* (*ivintu viwi*), (mischance) *isyamo* (*ama-s.*), *leza*. By accident, accidentally, *te umumbo* (not on purpose), *waka*. Do accidentally (by mistake) *wifya*.

Accompany, v. *konka, konkona na, pita pamo*.

ADVANTAGE

Account, n. (story) *ichisimikizyo* (*ivi-s.*), (news) *ilyasi* (*n. c.*) (make, draw up) an account, *penda*. Give an account to (inform), *wizya, ewela*.

Accusation, n. *umulandu* (*imi-l.*).

Accuse, v. *pinda, wewelela, sosya mulandu, songela, songelezya*. Accuse falsely, *wepa, wepezya*.

Accustomed, a. Be accustomed to, *zyowela*.

Ache, v. *kalipa*. My head aches, *mutwe wakalipa*.

Acknowledge, v. *vumila*.

Acquit, v. (let go) *leka, lekela*, (release) *kakula*.

Across, adv. Go across (a river, &c.), *awuka*. Take across, *awuzya*.

Act, Action, n. *inchito* (—), *ukuchita*. v. *chita*, (*ku*)*ti*.

Add, v. *wikila* (i. e. put to). Add to (increase), *kuzya*.

Adjacent, Adjoining, a. *pamo, umupaka umo*.

Admire, v. (like) *temwa*, (praise) *lumba*, (be struck by) *kangizwa, zimviwa*.

Admit, v. (let in) *zuila* (i. e. open door to), (confess) *vumila*.

Adorn, v. *sama, samika*.

Adult, a. *-kulu*.

Adulterer, n. *umuchende* (*awach.*).

Adultery, v. *uchende, ichitole*. Commit adultery, *chita uchende*.

Advance, v. (go forward) *enda* (*pita, ti*) *pantanzi*, (money, goods, in trade) *apuizya*. Get an advance, *apula*. (See **Lend.**)

Advantage, n. (profit, good fortune) *isyuko* (*ma-s.*). Many advantages, *vyawama invinji*. Have the advantage (surpass others), *chila*.

Advice, n. *amano* (no Sing.), *iwizyo* (*ama-w.*). Give advice, advise, *pa* (*izya*, *sosa*) *amano.*

Adze, n. *imbazo* (—).

Affair, n. (subject of discussion) *umulandu* (*imi-l.*).

Be **Afraid**, v. *tina*, (*ku*)*li n-o-mwenzo* (i. e. *na umwenzo*). Make afraid, *tinya.*

After, Afterwards, adv. prp. *pa numa* (*ya*).

Afternoon, n. *akazua kasela* (*ka-sendama*). (See **Time.**)

Again, adv. (a second time) *kawili*, (another time) *kambi.*

Against, prp. Expressed by Ap. stem of the verb, or by *pa.*

Ago, adv. He went ten days ago, *lelo nsiku zyapwa ikumi aliya.*

Agony, n. *ukuchenezya.* (See **Hurt.**)

Agree, v. (consent) *vumila*, (be like) *linga*, (be on good terms) *temwana.* Make an agreement, *vumilizyana.*

Be **Agreeable**, v. (pleasant) *wamila.*

Agriculture, n. *amalimo.*

Aim, v. (a gun) *andika*, (a bow) *fiamika.*

Air, n. (in motion) *impepo.*

Alarm, n. *umwenzo.* v. *tinya*, *lenga umwenzo.* You alarm me, *waneng-o-mwenzo*, i. e. *wa-n-lenga umwenzo.*

Alike, a. *chimo*, *chimo na chimo*, *umutindi ummo.* Be alike, *lingana.*

Alive, a. *-omoyo* (i. e. *-a umoyo*), (alive and well) *-a musama.* He is alive, *uli n-o-noyo*, *uli n-o-mzimu.*

All, a. *-onse.* All about, all over, *panonse*, *chonde chonse.* That 's all, it 's all over (ended), *epala*, *chapwa*, *ekuputula.*

Allot, v. *nkanya*, *awanya*, *awana.*

Allow, v. (permit) *leka*, *lekela*, (acknowledge) *vumila.*

Almost, adv. *panini* (i. e. within a little).

Alone, a. *-eka* (often *-enka*). I *alone*, *newo nenka.*

Aloud, adv. *pakulu*, *kantu.*

Already, adv. Expressed by *sila*, *pwa*, i. e. finish, with the verb, e. g. *nasil-o-kumwisa*, I have already told him. *Wapwa kuyenda*, he has already gone.

Also, adv. conj. (and) *na*, (further) *kambi*, (as well, in addition) *-po*, as affix.

Alter, v. (Act.) *alula*, *sangula*, (Nt.) *aluka*, *sanguka.*

Altogether, adv. (quite) *kantu*, (wholly) *-onse.*

Always, adv. *nsiku zyonse*, *amasiku onse*, *imiaka yonse.*

Amaze, v. *kangizya*, *zimvizya.*

Ambiguous, a. *amano awili.*

Ambush, n. Lie in ambush for, *fisamila.*

Ammunition, n. (See **Powder, Bullet.**)

Among, prp. *pa kati ka*, *pali.*

Amount, n. (quantity) *umusinku* (*imi-s.*).

Amuse, v. *sanguluzya.* An amusing person, *umuntu wa nseko*, *w-o-milangwe.*

Ancestor, n. *wata* (father), *umuntu wa kale.*

Ancient, a. *-a kale.*

And, conj. (connective of nouns) *na*, (connective of verbs, clauses, and sentences, often) *epo*, *ekuti*, *nomba.*

Anecdote, n. *ichisimikizyo* (*ivi-s.*).

Anger, n. *ukali*, *nkanza*, *ukukalipa.*

Angle, n. (external) *ichitwe* (*ivitwe*), (internal) *ichifuntu* (*ivi-f.*). v. *loa.*

Be **Angry**, v. *kalipa*, (Int.) *kalipizya.*

Animal, v. *inama* (—).

Ankle, n. *akakonko* (*utu-k.*—also wrist, knee, elbow).

Anklet, n. (of brass-wire) *ulusambo* (*n-s.*—also armlet).

Annoy, v. *chuzya*, *tendeka*, *sauzya.*

Anoint, v. (rub with oil) *suwa.*

Another, a. (similar) *-nakwe*, (different) *-mbi*, (a second) *-a kawili.*

At another place (occasion, &c.), *pambi*, *kambi*, *mwandi*. Another man's wife, *umkazi wa wene*.

Answer, v. (*y*)*asuka*—but commonly *sosa*, *wizya* (i. e. say, tell).

Ant, n. (white) *nyiswa* (—), (brown, biting) *umunayu* (*imi-n.*), (another kind) *ichiwengele* (*ivi-w.*).

Antelope, n. (no general term except *inama*, i. e. animal). Various kinds are *insefu* (eland), *inkonze* (hartebeste), *ichipomo* (klipspringer), *imperembe* (roan), *ichuzwe* (waterbuck), *nzirawe*, *ichipulupulu* (koodoo), *inyumbu* (wildebeste), *inseula* (puku), *iloko* (sable), *impoyo*, *inswela* (red buck), *ichiwawala* (bush buck).

Ant-hill, n. *ichulu* (*ivyulu*).

Be **Anxious**, v. (in doubt, perplexity) *kaika*.

Anyhow, adv. (at random, at pleasure, as one can or likes—often disparagingly) *ve*,—used independently or as affix, e. g. *tukale ve*, let us live as we like. *Mvi ve*, just so (no better, in a poor sort of way).

Ape, n. See **Monkey**.

Aperient, a. An aperient medicine, *umuti w-o-kunyezya mala*.

Apologise, v. *papata*.

Apparition, n. *ichinzingwa* (*icinz.*, ghost of a person).

Appeal, v. (humbly request, gently clapping the hands) *papata*.

Appear, v. (become visible) *woneka*.

Appease, v. (make quiet, calm) *teka*, (satisfy) *kuzya*.

Appetite, n. *mutima* (i. e. desire, in general). His appetite was roused (satisfied), *mutima wafuma* (*waikala*).

Applaud, v. (with clapping) *omba manja* (or, *mumanja*, or *ulupi*), (praise) *tazya*, *lumba*.

Applause, n. (clapping) *ukomb-olupi* (i. e. *ukuomba ulupi*).

Apply, v. (as paint, plaster, &c.) *singa*, (bring to bear) (*w*)*ula*.

Approach, *v. iya* (or, *iza*) *pepi*, (nearly touch, e. g. as a standard) *kuma*.

Approve, v. (like) *temwa*, (assent to) *vumila*.

Arbitrate, v. *pingula*, *umlandu*, *eluzya*.

Argue, v. *sosa* (*sosela*, *sosana*) *umulandu*.

Arm, n. *ukuwoko* (*ama*-w).

Armlet, n. (of brass-wire) *ulusambo* (*n-s.*—also anklet).

Armpit, n. *ukwapa* (*amapa*).

Arrange, v. (put in order) *wamya*, *longa*, (control, direct) *panga*, *panga-mano*, (settle, decide) *pingula*, *eluzya*.

Arrive, v. (reach, come to) *izila*, *fika* (or, *fwika*).

Arrogance, n. *ichizaza*, *ukuipa*, *ufumu*.

Arrow, n. *umufwi* (*imi-fwi*). Place an arrow on the string, *chit-o-mufwi*. Aim an arrow, *fiamika*.

Artery, n. (blood-vessel) *ulusipa* (*n-s.*).

Be **Artful**, v. *chenjela*.

Artisan, n. (skilled workman) *fundi* (*wa-f.*).

As, conj. (like) *nti*, *kuwanti*, *nga*. As soon as, *epo*, *upu*; *mpo*, *upu*. (See **When, Since.**) As to, as for, *pa*.

Ascend, v. (a hill) *tumbila*, (*ku*)*ya pamulu*.

Ash, Ashes, n. *umuto* (*imito*).

Be **Ashamed**, v. *chita insoni*.

Ask, v. (question) *fumba*, (request, beg) *lomba*.

Be **Asleep**, v. *lala utulo*.

Assemble, v. (Nt.) *longana*, *sonkana*, *wumba*, (Act.) *longanya*, *sonkezya*.

Assembly, n. *umulongo* (*imi-l.*), *uwumba*.

Assent, v. *vumila*.

Assist, v. *avwa*. Assist me! *Ngavweni!*

Astonish, v. *kanga*, (greatly) *kangizya*, *zimvizya*. A common expression of astonishment is, *wona yangu!* i. e. just look!

At, prp. *pa*, *ku*, *mu*, *pali*, &c. At

our (their) home, *kumyesu* (*kumyawo*).

Atom, n. (particle of earth) *akavu* (*utuvu*).

Attend, v. (listen, heed), *umvwa*, *umvwila*, *umvwizya*, (take care of) *sunga*, (be in attendance on) *palama*.

Attendant, n. (on chief) *umwina* (*awena*), *chamata* (*wa-ch.*), *umulonga* (*awa-l.*).

Attention, n. *ukumvwa*, *umusungilo*.

Be **Audible**, v. *umvwika*.

Aunt, n. (father's sister) *wawo* (*awa-w.*), (mother's sister) *wama munini*.

Avert, v. (turn aside, ward off) *sola*.

Await, v. *lindila*.

Awake, v. (Nt.) w*uka*, (Act.) w*uzya*.

Awe, n. *umwenzo*, *ukutina*.

Awl, n. (native tool) *umusumbu* (*imi-s.*).

Be **Awry**, v. (on one side, not in place) *pungama*.

Axe, n. *izembe* (*ama-z.*).

Babble, v. (talk foolishly) *pusa*.

Baboon, n. *kolwe* (*wa-k.*).

Baby, n. *imbuza*, *umwana mbuza* (*awana-wambuza*), (at breast) *akoonka*.

Bachelor, n. *umusimbi* (*awa-s.*, also spinster).

Back, n. (back side) *inuma*, (of body) *umusana* (*imi-s.*, i.e. lower part, across loins), *umongololo* (upper part). adv. *numa*, *panuma*. Go back, *wela*.

Bad, a. (in all senses) -*awipa*, *wi*, (morally, esp. lying, deceitful) -*ufi*. Be bad, w*ipa*, do badly, w*ifya*. Go bad, (putrid) (*w*)*ola*. Be bad for, (not suit) w*ipila*.

Badness, n. *ukuwipa*, *uwufi*, *uwi*.

Baffle, v. *kanga*, (puzzle) *kaikizya*.

Bag, *n.* (*grass, for carrying grain,* &c.) *itumba* (*ama-t.*), (other kinds) *imbukuli* (—), *baasha*, *basya* (—), *imkoba*.

Baggage, n. (loads) *ivipe*.

Bail, v. *luwula*.

Bait, n. (for fish, &c.) *nyambo*.

Bake, v. *ocha*, *ochela*.

Baldness, **Baldhead**, n. *ipala*.

Bale, n. (of calico, &c.) *umutumba* (*imi-t.*). v. Bale out (water), *pazya* (*amenzi*).

Ball, n. *umpila* (*imi-p.*). Play at ball, *twa mupila*.

Bamboo, n. *umusengu* (*imi-s.*).

Banana, n. (plant and fruit) *ikonde* (*ama-k.*), *intoche* (—).

Banish, v. (drive away) *tamfya*, w*utuzya*.

Banjo, n. *izeze* (*ama-z.*). (See **Music**.)

Bank, n. (of river, &c.) *uluchena* (*n-chena*), (ground on either side) *isilya* (*ama-s.*), (heap of earth) *umupembwe* (*imi-p.*).

Bare, a. (clear, open) -*awuta*, -*asweta*, -*enka*, (naked) -*oluvunwa*, -*owamba*.

Bargain, v. *sita*. I have made a good bargain, *nasitizya pakulu*.

Bark, n. (of tree) *ichipapa* (*ivi-p.*), (oblong piece) *ichipande* (*ivi-p.*), *umukwa* (*imikwa*), (strip) *uluzizi* (*n-z.*), (animal cry) *inkonde*, see **Cry**. Remove bark from a tree, *funda*, *komola*. Bark cloth, *ichipiti* (*ivi-p.*).

Barrel, n. (of gun) *umututu* (*imi-t.*).

Barren, a. A barren woman, *ichumba* (*ivyumba*).

Barter, v. *sita*, *sitana*.

Bask, n. (in sun) *otel-a-kazua*, (by fire) *ot-o-mulilo*.

Basket, n. (deep, for carrying grain, &c.) *ichipe* (*ivipe*), (common) *ulupe* (*ama-lupe*), (large) *ichilupe* (*ivilupe*), (small) *akalupe* (*ututupe*), (another kind) *ichitundu* (*ivi-t.*), (flat, shallow) *umusele* (*imi-s.*), *ichisele*, *akasele*.

Bathe, v. samba.

Battle, n. (war) *inkondo* (—), *vita* (—), (fighting) *ukulasana, ukuipayana.*

Be, v. *wa, li.*

Bead, Beads, n. *uwulungu* (no Pl.).

Beak, n. *umulomo* (*imi-l.*).

Beam, n. (of wood), *ichiti* (*i-viti*).

Bean, n. (common kinds) *ilanda* (*ama-l.*), *inkunde* (—). Dish of beans cooked, *ichilanda* (*ivi-l.*).

Bear, v. (a load) *pita*, (*w*)*ula*, *twala*, (offspring) *vyala*, (fruit) *twala* (with irregular Md. *-twite*), (endure) *vumilila.*

Beard, n. *imievu* (S. *umwevu*, a hair of beard).

Beast, *inama* (—).

Beat, v. (strike) *puma*, *nona*, (surpass) *chila*, *chizya*, (be too much for) *kanga*, (of the heart) *tutuma.*

Beautiful, a. *-awama, -ne.*

Because (of), conj. prp. *ichifukwa* (*cha*).

Beckon to, v. *chewizya, cheuzya.*

Bed, Bedstead, n. *usanzi* (*ama-s.*). Side, end-piece, *umutazi* (*imi-t.*), leg, *ulupanda* (*ama-p.*), *iridi* (*ama-r.*).

Bee, n. *uluzima* (*nzimu*). Cluster of bees, *ichilela* (*ivi-l.*).

Beer, n. (native) *uwalwa.* Stir beer, *sanzika uwalwa.* A large draught or share of beer, *ichiwalwa* (*ivi-w.*), a small share, *akawalwa* (*utu-w.*).

Before, adv. prp. *pa ntanzi* (*ya*). Go before (precede), *tanjila.* Be before (beforehand, first), *wala.*

Beg, v. *lomba*, (urgently) *lombezya*, (holding out hands) *pembelela*, (humbly, with gentle clapping) *papata, papatila.* Beg pardon (mercy, &c.), *papata.*

Beget, v. *vyala.*

Begin, v. (Nt. and Act.) *tendeka*, (*y*)*amba*, (originate) *tula*, (make a start) *ima*, (be first to) *tendekela*, (be beforehand) *wala.*

Beginning, n. *ukutendeka, umutendeko* (*imi-t.*), *umwambo* (*imi-a.*), (source, origin) *intulo.*

On **Behalf** *of*, prp. *umulandu wa, ichifukwa cha.*

Behave, v. *chita.*

Behind, adv. prp. *pa* (*ku*) *numa* (*ya*). Stay behind (be left), *syala.* Be behind time (be late), *kokola.*

Believe, v. *umvwa* (hear, attend to, obey), *vumila* (accept, trust).

Bellows, n. *umuuwa* (*mi-uwa*). Blow with bellows, *vukuta muwa.*

Belly, n. *ivumo* (*ama-v.*).

Beloved, a. *-atemelwa* (Ps. of *temwa*, love).

Below, adv. prp. *pansi* (*kunsi, munsi*) *ya.*

Belt, n. (waistband of any kind) *ilamba* (*ama-l.*).

Bend, v. (Nt. bend down, stoop) *inama*, (be pliant) *naka.* (Act. bend round, in curve) *peta.* Bend up arms and legs (as in sleep, or for burial) *fuka, fukana.* Be bent, curved, *peteka.*

Beneath, adv. prp. *pansi* (*ya*).

Benefit, n. (benefaction, profit) *isyuko* (*ama-s.*).

Bequeath *to*, v. (make heir) *pianika.*

Be **Bereaved**, v. *siwa, fwilwa, mánama.*

Beseech, v. *papata.* (See **Beg.**)

Best, a. This cloth is the very best of all, *insalu nji yawama imo yeka.* (See **Most.**)

Betroth, v. *ufya, ufyanya* (cause to marry, Cs. of *upa*).

Better, a. It is better (to), *chawama* (with Infin.).

Between, adv. prp. *pa kati ka.*

Bewail, v. *lila, lilila.*

Beware, v. *isunga* (guard oneself).

Bewilder, v. *kangizya, zimvizya, kaikizya.*

Bewitch, v. *lowa.*

Beyond, adv. prp. *pa ntanzi* (*ya*).

Big, a. *-kulu.* Get big, *kula.* Make big (bigger), *kuzya.* A very

big man, *ichimuntu* (*iviwantu*). (Size is often indicated by the Augmentative prefix *ichi-*, *ivi-*.)

Bind, v. (fasten, tie) *kaka*, (tightly) *kakizya*.

Bird, n. *ing'uni* (—), (large) *ichuni* (*ivyuni*), (small) *akoni* (*utuni*). Birdlime, *uwulimbo*.

Bite, v. *suma*.

Bitter, a. (salt, acid, &c.). Be bitter, *lowa*.

Black, a. *-afita*.

Blacksmith, n. *umufuzi* (*wa chela*).

Blame, v. (show displeasure at) *kalipila*. (See **Accuse**.)

Blaze, v. (as fire) *yaka*, *yakizya*, (of sunshine) *walizya*.

Bleed, v. (by cupping, Act.) *uwika*, (Nt.) *fuma umulopa*.

Blind, a. *-pofu*. Be blind, *pofula*, *tiwuka* (*amenso*), *tulika amenso*. Make blind, *tiwula*.

Block up, v. (as door, road) *chilikizya*.

Blood, n. *umulopa*. Draw (shed) blood, *fumya umulopa*. (See **Bleed**.)

Blood-vessel, n. *ulusipa* (*nsipa*, *amalusipa*).

Bloom, Blossom, v. *tumba*.

Blow, v. (with mouth) *pepa*, *pepela*, (with bellows) *vukula*, (as wind) *pita*. Blow away, *ulula*. Blow up a fire, *pepela pa mulilo*. n. Give a blow to, *puma*.

Blue, a. See **Colour**.

Blunder, v. *wifya*.

Be **Blunt**, v. *fupa*.

Bluster, Boast, v. *itazya*, *zaza*, *ipa ufumu*.

Board, n. *ichiti chapapatala*, *itabwa* (*ama-t.*..

Boat, n. See **Canoe**.

Body, n. *umuili* (*imiili*), (dead *infwa* (—).

Bog, n. *matipa*.

Boil, v. *pisha*. Be boiling (boiled), *pya*.

Bold, a. He is bold, *atakwete mwenzo* (he has no fear).

Bone, *n. ifupa* (*ama-f.*).

Booty, n. *ivyakuteka*.

Border, n. *umupaka* (*imi-p.*). Border on, *pakana*.

Bore, v. (a hole) *tula*, *passa*.

Be **Born**, v. *vyalwa*.

Borrow, v. (also, lend—of a thing to be itself returned) *azima*, *azimika*, (goods to be paid for) *apula*, *kopa*. Cs. *apuwizya*, *kopezya*, i. e. lend.

Both, a. *-wili*, *-onse -wili*.

Bottle, n. *umusukupala* (*imi-s.*).

Bottom, n. (base, foot, lowest part) *isamba* (*ama-s.*). At the bottom, *pansi*.

Boundary, n. *umupaka* (*imi-p.*).

Bow, n. (weapon) *uwuta* (*amata*). Aim a bow, *fiamika*.

Bow down, v. (Nt.) *inama*.

Bowels, n. *mala* (—).

Boy, n. (not girl) *mwanalume* (*awan.*), (small) *umwaiche* (*awaiche*), (big) *umulumbwana* (*awa-l.*).

Bracelet, n. (of brass-wire) *ulusensa* (*nsensa*), (of ivory) *ikoza* (*ama-k.*).

Branch, n. (of tree) *umusambo* (*imi-s.*).

Brass, n. *ichikungu*. Articles of brass, *ivikungu*. (See **Copper**.)

Break, v. *towa*. Nt. *toweka*, *vuna*. Nt. *vunika* and *vunaika*. Break off, *kozola*, *putula*. Break in (tame) *teka*.

Breast, n. *ichifua* (*ivi-f.*), (of a female) *iwele* (*ama-w.*).

Breath, n. *impuwe* (—). Draw in breath, *kula umoyo*. Exhale breath, *fumya mpuwe*. Breathe hard, *pema*.

Bridge, n. *ueulalo* (*ama-l.*).

Be **Bright**, v. (as sun, moon) *wala*, *walizya*, (as fire, lamp, &c.) *yaka*, *sanika*, (as glass, metal) *wakama*, (of light tint) *wuta*, *sweta*.

Brim, n. *umulomo* (*imi-l.*).

Bring, v. *leta*, (take, fetch) (*w*)*ula*, *twala*. Bring up (near), *lela*.

Broad, a. *-kulu* (big).

Be **Broken**, v. *toweka*. (See **Break**.)

Brook, n. *akamana* (*utu-m.*).

Broom, n. (of leaf-strips) *ichezwa* (*ivy-e.*).

Brother, n. *uwesu* (*awesu*).

Bubble, n. (*l*)*ifulo* (*ama-f.*).

Build, v. *imaka* (with poles, &c.).

Bullet, n. *ichipolo* (*ivi-p.*).

Bundle, n. (cloth wrapper) *umutolo* (*imi-t.*). Tie in a bundle, *kaka ummutolo.*

Bungle, v. *wifya.*

Burn, v. (Nt. blaze, as fire) *yaka*, (be hot) *wangama.* Act. (apply fire to) *ocha*, *ochela*, *pisya.* He got burnt at the fire, *apya ku mulilo.*

Bury, v. *zika.*

Bush, n. (small tree) *ichimpuza* (*ivi-m.*), (jungle) *ichonde*, *umsitu.*

Business, n. (serious affair) *umulandu.*

Bustle, v. *angufianya.*

But, conj. *ekuti*, *epo*, (on the contrary) *kambi*, (but only, except) *kuntu.*

Butt, n. (thick end) (*l*)*itako* (*ama-t.*).

Butterfly, n. *ichipipya* (*ivi-p.*).

Buttock, n. *itako* (*ama-t.*).

Button, n. *ichifungo* (*ivi-f.*).

Buy, v. *sita* (also, sell), (*w*)*ula.* Go and buy food, *piteni mkasite* (or, *mkole*, i. e. *mkaule*) *vyakulya.*

By, adv. prp. *pa*, *ku*, *kuli*, *na.*

Cackle, v. *tetela.*

Cage, n. open (wickerwork) *insangala* (—).

Calamity, n. *ichintu chiwi*, *leza.*

Calculate, v. *penda.*

Calf, n. (of leg) *akapavu* (*w-ap.*).

Calico, n. *insalu* (—).

Call, v. *ita*, (shout) *lila.* Call back (by signs) *cheula.* Make a call (visit), *pempula.*

Calm, v. *teka*, (pacify) *temwanizya.* Be calm (composed) *tekanya*, (gentle) *nakilila*, *petama.*

Can, v. Expressed by *kuwa* (or *kuli*) *na amano* (of mental) or *ivizo* (of bodily ability). Also by *izi*, i. e. know *how, and* sometimes by *ta*, v. be able, or by a simple Present or Future Tense. Thus, *nakunyamula*, I can lift you. *Ntakupite*, I can carry you. *Utezi* (i. e. *utaizi*) *kusosa*, he cannot speak.

Canoe, n. *uwato* (*amato*).

Cap, n. (for head) *nkofila*, *umuchombo* (*imi-c.*), *ichisoti* (*ivi-s.*), (European) *chapewa.*

Capable, a. See **Can.**

Care, n. (attention) *umusungilo*, *ukulindila.* Take care, *sunga*, *sungila.*

Carouse, v. *kolwa.*

Carry, v. (a load) *pita* (*ichipe*), *twala*, (*w*)*ula*, (on pole between two men) *temba.* Carry a child on the back, *papa.* Carry on, (prolong, make project) *chizya* (Cs. of *chila*).

Carve, v. *lemba.* Carved work, carving, *nembo*, *ndembo.*

Case, n. (affair, subject of debate) *umulandu* (*imi-l.*), (cover) *ingonelo*, *ichifiso* (*ivi-f.*), (sheath of knife) *ichuwo* (*ivyuo*). Get up a case, *panga umulandu.* In case of, *pa kuti.*

Cassava, n. *tute* (*watute*).

Cast, v. (throw) *poza.* See **Throw.**

Castor-oil, n. *amafuta a umono* (the plant).

Cat, n. (wild, native) *impaka* (—), (foreign, domestic) *ichona manga.*

Catch, v. (seize, grasp) (*i*)*kata*, (in trap) *ola*, *tea*, (find, come on) *sanga.* Catch fish, *ipaya inswi.* Follow and catch up, *londola.*

Cattle, n. *ng'ombe* (—). Cattle-pen, *ichiwaya* (*ivi-w.*), *ikola* (*ama-k.*).

Cause, v. (make, produce) *chita*, *panga*, *lenga*, (bring about) *ponezya.*

Be **Cautious**, v. *sunga*, *isunga.*

Cease, v. *pwa*, *pela*, *sila.* (See **End.**)

Centre, n. *kati*—only used with prp. *pa*, *mu*, &c. *Pa kati ka*, in the centre of.

Certain, a. (true, fact) *-ne.* It is quite certain, *ichine* (or *ukwine*) *kantu.* Certainly (yes), *inde.*

Chafe, v. (rub the skin off) *fotola.*

Chair, n. (native stool) *inchipuna* (*ivi-p.*).

Chance, n. By chance (unintentionally), *te umumbo, waka.*

Change, v. (Nt.) *sanguka, aluka,* (Act.) *aluzya, alula, sangula.*

Channel, n. (ditch, trench) *umkonkola* (*imi-k.*), (bed of torrent) *ichilindi* (*ivi-l.*).

Character, n. (disposition) *umutima.*

Charge, n. Have in charge, *sunga, linda.*

Charm, n. (amulet) *inchilizi* (—), (for removing sickness) *uluwuko, uwanga.* Use a charm for sickness, w*uka.*

Chatter, v. (talk foolishly) *pusa, pusika.*

Cheat, v. w*epa, chenjela,* (Act.) *chenjezya, chita, uwufi, punza.* n. *umchenjezi* (*awa-ch.*).

Cheek, n. *iwozu* (*ama-w.*), *ituntu* (*ama-t.*).

Chest, n. (breast) *ichifua* (*ivi-f.*).

Chew, v. *zyeta.*

Chicken, n. *akankoko, akana ka nkoko.*

Chief, n. *infumu* (—) — also meaning any free person. More distinctive and respectful title, *kalonga* (*awa-k.*), *umisumba* (*imi-s.*), *sikulu* (*a-s.*) A chief's slave, *umulonga* (*awa-l.*), personal attendant, *umwina* (*awena*), overseer, *kawilo* (*wa-k.*), Councillor (inferior chief), *umumbili* (*awa-m.*), subject, *umulandu* (*awa-l.*). A chief is also *umufulo* (*ama-f.*), as head of his clan (family and connexions, *ichifulo*). Install as chief, *pianika ekalepa chipuna* (official seat).

Chieftainship, n. *ufumu, ukalonga, umisumba.*

Child, n. *umwana* (*awana*), *umwaiche* (*awa-i.*), *umwana munini,* (baby) *imbuza* (*wa-m.*).

Childbirth, n. *ukuvyala kwa umwana.*

Childhood, n. *uwaiche, unini.*

Chin, n. akanensi (utu-n.), umukunu (imi-k.).

Choke, v. (stick in throat) *pata.*

Choose, v. *sala.*

Chop, v. *cheka, tema.*

Be **Circular**, v. *vulungana.* Mark out a circular hut, *sika ng'anda.*

Be **Civil**, v. *chindika, chita muchinzi* (civility).

Claim, v. (as a right, debt, &c.) *pinda.* I claim my property from you, *nkokupinda ichuma chanji.*

Clan, n. (family and connexions, often forming one or more villages) *ichifulo* (*ivi-fulo*).

Clap, v. Clap hands, (loudly, as salute) *omba ulupe, lambila,* (gently, as appeal) *papata.*

Clasp, v. *kata.*

Claw, n. *ichala* (*ivyala*). Seize with claws, *tota, tina.*

Clay, n. (for pottery, &c.) *iwumba.*

Clean, a. *-awuta.* Be clean, w*uta,* w*utika.* Make clean, w*utizya,* (by washing) *samba,* (by rubbing) *suwa,* (by cutting, clearing off) *konda.*

Cleanness, n. *ukuwuta, unino, uwunino.*

Be **Clear**, v. (visible) *oneka,* (open, unoccupied) w*uta, sweta.* A clear space, *uluanza* (*amalu-anza, amanza*), (cleared of trees) *akasewasewa* (*utu-s.*). Clear out, (by digging, &c.) *fukula.*

Clever, a. *-a-mano, -chenjele.* He is clever, *akwat-a-mano, amano akwe ainji.*

Climb, v. *nina,* (a hill) *tumbila.*

Close, a. (near) *pepi, -a pepi.* Come (pass) close to, *kuma, kumya.* Be close together (in contact, meeting) *kumana.*

Close, v. (shut) *izala,* (half shut) *chinga,* (a hole, aperture) *chilila,* (the fist) *fumbata,* (bring to an end) *sila.* (See **End.**)

Cloth, n. (calico) *insalu* (—), (native, cotton) *itonje* (*ama-t.*), (of bark) *ichipili* (*ivi-p.*).

Clothe, v. *vwika.* (See **Dress.**)

Clothes, n. *insalu zya kuvwala.* (See **Dress.**)

Cloud, n. *ikumbi* (*ama-k.*).

Club, n. (knobbed stick) *inkómolo* (—), *inkoli, ichikoli, akakoli.*

Cluster, n. (of bees) *ichilela* (*ivi-l.*), (of flowers, &c.) *ichipupu* (*ivi-p.*).

Coast, n. (mainland, dry land, as opp. to water) *umulundu.* Coast region of East Africa, *kumbwani, kumanga.*

Coax, v. (with words) *pepeza, sosya wino-wino,* (beckon to) *chewizya.*

Cobra, n. *ulukungwi.*

Cock, n. *tambala* (*wa-t.*).

Coil, n. *ivungu* (*ama-v.*). Be in coils, coiled up, *lala ivungu, vungana.*

Coin, n. *ndalama* (—).

Cold, n. *impepo,* (chill) *ichelele.* Be (get) cold, *pola, talala.* Cold season, *umwera.*

Colic, n. *ichamunda.*

Collect, v. (Act.) *longa, longanya, kumba, sonkezya,* (food, labour, &c., for the service of a chief) *tula.*

Colour, n. (artificial colouring matter, paint) *impemba* (—), *lanji* (—). Colours are mostly grouped as light, pale, *-awuta* (clean, white), and dark, dull, *-afita* (black, dark blue, &c.), while *-asweta* includes a decided red, i. e. bright, rich, deep colour.

Combine, v. (mix together) *sanzya.* Nt. (as parts of a whole) *kumana.*

Come, v. *iza,* Md. *izile,* Ap. *izila.* Come (along), *enda, endela,* (to) *ika, izila,* (out, from) *fuma,* (down) *ika,* (up to, reach, touch) *kuma.* Come to pass, *pona, ponela.* Come here! *wizano!* May I come in? *checho?* Come in! *Kachipite, zopite* (i. e. *uza upite!*).

Comfort, v. *ukwenda uwino.* Be comforted (calm, quiet) *tekanya.* Everything is very comfortable, *onse awama kantu.* v. *teka, sekezya.*

Command, n. *ipango* (*ama-p.*), (scheme, design) *amano.* Obey command, *sunga amano.*

Commend, v. (praise) *lumba,* (entrust) *wikila.*

Commerce, n. *ukusila.*

Commit, v. (entrust) *ika, ikila,* (do) *chita.*

Common, a. (abundant) *-ayula, -inji,* (for all) *-a-wantu wonse,* (everywhere, always) *-a konse-konse, -a nsiku zyonse,* (inferior) *-awipa, -aanguka.*

Companion, n. *mune* (*wane*).

Compare, v. *linganya.*

Compel, v. *patika, patikizya.*

Compensate, v. (pay) *futa,* (in a law suit) *futa mulandu.*

Compensation, n. *ifuto* (*ama-f.*).

Compete, v. *kangana, yezyana.*

Complain, v. (feel a grievance) *singinika,* (ask redress) *papatila.*

Complete, a. *-onse, -a musuma.* (See **Finish.**)

Compliment, n. *muchinzi.* v. *sosa muchinzi, chindika.*

Conceal, v. *fisa.*

Conceit, n. *ichizaza.* Show conceit, *chita* (*lenga*) *ichizaza, zaza.*

Conciliate, v. *teka, temwezya.*

Concubine, n. *umziche* (*awa-z.*).

Condemn, v. (fine for crime) *futizya.*

Condiment, n. *umunane* (*imi-n.*), *ichalunga.*

Condition, n. (state, circumstances) *ichikalo* (*ivi-k.*), *ukukala, ukuenda.*

Conduct, v. (a person, convey) *twala.*

Confess, v. *vumila,* (by asking pardon) *papata.*

Be **Confused**, v. (in doubt) *kaika.*

Confusion, n. (state of) *ukutawatawa.*

Be **Congealed**, v. *kambatana.*

Connect, v. (join together) *lunda, lundika.*

Conquer, v. *kanga.*

Conscience, n. (feelings, heart) *umutima.*

Consciousness, n. Recover consciousness, *zizimuka.*

Consecrate, v. (make an offering) *pupa.*

Consent, v. *vumila.*

Consider, v. (think about) *kumbuzya*, (carefully) *kumbuka ukondi* (*ukoli*, *ukwali*, &c.).

Console, v. *teka*, *sekezya*.

Be **Conspicuous**, v. (visible) *oneka*, (prominent) *chila*.

Be **Constipated**, v. *kaka mala*. I am constipated, *mala*, *alikakile*.

Construct, v. (in general, make) *chita*, *panga*, (a house) *imaka*.

Consult, v. (seek advice) *fwaya amano*. Consult together, *chitana amano*.

Consumption, n. (chest disease) *ukulwala ichifua*.

Contact, n. Come in contact with, *kuma*, (each other, meet, join) *kumana*. Bring into contact, cause to touch, *kumya*.

Be **Contagious**, v. *ambukiza*.

Contain, v. (possess, hold, have) *kwata*, also *kwete*.

Contempt, n. Treat with contempt, *angula*. Be contemptible, *anguka*.

Be **Content**, v. (acquiesce) *vumila*, *temwa*, (comforted) *tekanya*, (have enough) *kuta*. He is contented, *mutima waikala*.

Be **Continent**, v. (restrain oneself) *ilezya*.

Continual, a. *-a nsiku zhyonse*.

Continue, v. (go on doing anything) *-koti* (from v. *ti*), (with energy, perseverance) *pumilila* (hammer away at); (last, endure) *ikala*, *kokola*.

Contract, v. (make agreement) *vumilizyana*.

Contradict, v. *kana*, *kanila*. Be contradictory, *lekana*.

Contrary, a. on the contrary, *kambi*.

Contrast, v. (compare) *linganya*, (differ) *lekana*.

Contribution, n. *sonko*.

Contrive, v. *panga* (*lenga*) *amano*.

Control, v. (order, arrange) *panga*, *panga amano*, *wamizya*.

Be **Convenient**, v. *wamila*.

Conversation, n. *ilyasi* (*ama-l.*, *makani*. Hold a conversation, *simika* (*panga*, *pinga*) *ilyasi* (or *makani*), *simika*, *sosana*.

Convert, v. *aluzya*, *alula*.

Convey, v. *twala*, (*w*)*ula*, *pita*.

Cook, v. (in general) *pika*, *pizya*, (of porridge) *naya*.

Cooking-pot, n. The commonest are *nongo* (—), also *inongo* (*ama-n.*), *umutondo* (*imi-t.*), (smaller) *umwipika* (*imi-p.*), *ululilo* (*ndilo*). Other kinds are *ichinkombe*, *ntalo*, *ichisimpwilo*, *akasuku*. (See also **Vessel**.)

Cool, a. Be cool (cold), get cool, *pola*, *talala*, (calm, contemptuous, nonchalant) *misula*. Cool oneself (by fanning, &c.), *pupula*. (See **Cold**.)

Copper, n. *umukuwa*, (ore) *ichikungu*, (alloy, brass) *uwutale*.

Copy, v. *konka*, *konkana*, *linga*.

Cord, n. (bark strip) *ulizizi* (*nzizi*), (twisted or rolled) *ichikungo* (*ivi-k.*), (small) *akakungo* (*utu-k.*), (of hemp, &c.) *umwando* (*imi-a.*), (small), *ichingwe* (*ivi-ngwe*). Twist, or plait, cord, *luka ichingwe*, &c.

Cork up, *v.* (close aperture) *chilila*. Take out cork (bung, stopper, &c.), *chilula*.

Corner, n. (from outside) *ichitwe* (*ivi-t.*), (from inside) *ichifuntu* (*ivi-f.*).

Corpse, n. *infwa* (—).

Corpulent, a. A corpulent person, *umukulu ivumo*, *umuputu*.

Correct, v. (put right) *wamizya*, (put back) *welezya*.

Correspond, v. (match each other) *lingana*.

Be **Corroded**, v. *liwa* (from v. *lia*).

Cottage, n. (small house) *akananda* (*utu-n.*).

Cotton, n. (plant and fibre) *itonji*.

Cough, v. *kola*.

Count, v. (calculate, reckon) *penda*, *pendela*.

Country, n. (in general, region, district) *ichalo* (*ivyalo*). The Wisa

Country, *Uwisa.* Flat, grassy country, *ichinika* (*ivi-n.*).

Countryman, n. (of same country or tribe) *umkowa* (*awa-k.*).

Courageous, a. He is courageous, *amisula, takwat-o-mwenzo.*

Court, n. (of justice, place of hearing) *insaka* (—), (clear space, enclosed or not) *uluanza* (*amaluanza*, and *manza*). Put in Court, *imilila* (*wewelela*) *kuli infumu, songela umulandu.*

Be **Courteous**, v. *chindika*, (*i*)*pa muchinzi.*

Cover, v. *vunika*, (with thatch, &c.) *vimba.* Cover with a cloth, *vimba ku nsalu.* n. (in general) *ichivuniko* (*ivi-f.*). Put the cover on the pot, *vunika pa nongo.*

Covet, v. *kumbwa.*

Covetousness, n. (miserliness) *akaso*, (avarice) *ukukumbwa.*

Cow, n. *ng'ombe iyanakazi.*

Coward, n. He is a coward, *alatina, achit-o-mwenzo* (i. e. cowardice).

Crack, n. *ulufune* (*ama-f.*). v. *panda, pandula.*

Crafty, a. *-chenjele.* Be crafty, *chenjela.*

Cram, v. (*y*)*uliza, kutizya.*

Crawl, v. *nyamila.*

Be **Crazy**, v. *funta.*

Create, v. (make) *chita, lenga, panga*, (cause to be) *ponya, ponezya*, (as a potter) w*umba.* The work of creation is described as *ukupalanganya vintu vyonse*, i. e. spreading things about, putting down here and there.

Creep, v. *nyamila.*

Crest, n. (top-knot, tuft) *inzela* (—).

Crime, n. *chawipa* (*vya*-w.). He commits crimes, is a criminal, *ula*-w*ifya.*

Cripple, n. Be a cripple, *sunta.*

Crocodile, n. *nwena* (—), *ng'wena, ng'andu.*

Be **Crooked**, v. *potama, chita vifuntu.*

Cross; v. (river, &c.) *awuka.* Take across, *awuzya.* Cross each other, *pindama.* Put across, crosswise, *pushyanya.*

Be **Cross**, v. (sulky, put out) *potama umtima*, (*ku*)*wa-kali, chita inkanza.*

Crossing-place, n. *ichawu* (*ivy-a.*).

Crouch, v. *inama*, (for spring) *tumbana.*

Crowd, n. (in a mass) *iwumba* (*ama*-w.), (in file) *umulongo* (*imi-l.*). A great crowd of people, *viwantu.* Form a crowd, w*umba.*

Cruelty, n. *nkanza, ukali.*

Crumble, v. (as clods of earth) *pukusuka*, (Act.) *pukusula* (*utuvu*).

Crush, v. *shinola.*

Cry, v. *lila.* n. (in general, of man, beast, and bird) *inkonde* (—), *iziwi* (*ama-z.*), *ukulila.* Different cries (of alarm, hand to lips) *umkuwe*, (of welcome, trill with tongue) *umpundu*, (shout) *akawele* (*utu-w.*), (hubbub, uproar) *ichiwawa, umungwe.*

Cubit, n. (half yard, of calico) *umkono* (*imi-k.*).

Cultivate, v. (hoe) *lima.*

Cultivation, n. *amalimo.*

Cunning, n. *uchenjezi.* Be cunning, *chenjela.*

Cup, v. (bleed) *uwika*,—the instrument used being *umuwiko*, cupping-horn.

Cure, v. *pozya* (with medicine, i. e. *n-o-muti*), w*uzya* (by removing a spell, using a charm, *uluwuko*). Be (get) cured, *pola* (by medicine), w*uka* (by a charm).

Curious, a. It is curious, a curiosity, *tatuchizi* (i. e. we do not know it), *chakangizya* (it astonishes). We are curious to know, *tukofwaya ukuiziwa.*

Current, n. (of water, air) *umkuku* (*imi-k.*).

Curse, v. *lapizya.* Expressions used are, *ichiwanda chimtulisye, leza nkanga nazyo.*

Curve, n. *ichipeto* (*ivi-p.*).

Custom, n. It is our custom, *tukozyowela mvyo* (we are accustomed to this).

Cut, v. Cut (in general, cut off, cut down, with axe or knife) *cheka*, *tema*, *pinika*, *teta*, (chop) *tema*, (slice up) *chekaula*, (in strips) *panda*, (with hand or knife, grass) *sewa*, (ears of grain) *putula*. Cut up a dead animal, (in joints) *waila*, (the flesh) *tanta*. Cut hair, *sesa misisi*, (with razor, shave) *wea*. Be cut short, (come to end, stop) *pela*, *putula*, *pwa*. Cut in two, *cheka pakati*.

Damage, v. *wifya*, (wound) *lasa*.

Dance, n. *ichila* (*ivila*), *ng'oma*. First stage (figure) of dance, *ichilimbi*. v. *vina*, Cs. *vinizya*.

Dandy, n. He is a dandy, *ulifwite*, *ulivwalile*.

Dangerous, a. *-awipa*.

Dark, a. *-afita*. Be dark, *fita*. It is getting dark, *kwaila*, *kwafita*, *usiku waila*. It is very dark in the house, *umunanda mwafitizya*.

Darkness, n. *ukufita*, *imfinzi*. In the dark, *n-e-finzi*.

Dart, v. (like lightning) *vyata*.

Daub, v. (roughly, with mud, &c.) *mata*, *masa*, (finally, with plaster, paint, &c.) *singa*.

Daughter, n. (as offspring) *umwana* (*wana*), (not son) *umwana mukazi*, (in relation to parents) *nkazi*.

Dawn, n. *ukucha*, *uluchelo*, (very early) *ukumacha*. (See **Morning**.) v. *cha*, *tula*.

Day, n. (period of twenty-four hours) *isiku* (*ama-s.*), (period of daylight) *akazua* (*utu-zua*). Day and night, *akazua n-o-siku* (i. e. *na usiku*). On what day, *isiku ndi? akazua nzi?* At what time of day, *akazua s'ani?* At such and such a time, *akazua mvi* (i. e. the sun thus,—its position being indicated by pointing). Times of day are described as, (very early dawn) *ukumacha*, (dawn) *ukucha*, *uluchelo*, *kwacha*, *usiku wacha*, (sun-rise) *kazua kacha* (*katula*), (fore-noon) *kazua kanina*, (noon) *kazua pakati*, or *pa kati ka mutwe*, (afternoon) *kazua kasela*, or *kasendama*, (evening) *uchungulo*, (sunset) *kazua kawa*, (twilight) *kwaila*, *usiku waila*, (night) *usiku* (*nsiku*), (dead of night) *usiku chelele*.

Daylight, n. *akazua* (*utu-zua*).

Dead, a. A dead thing of any sort, *ichilanda* (*ivi-l.*), (human body) *infwa* (—). He is dead, *afwa*, *afwile*.

Deadly, a. *-epaya* (*-a-ipaya*, killing).

Deaf, a. *chiwulu*. He is deaf, *tomvwa* (i. e. *ta-umvwa*), *ankoma matwe*, *takwata matwe*.

Dear, a. (costly) *-auma*, (beloved) *-atemekwa*, *-atemelwa*. Dear goods, *amakwewo auma*.

Death, n. *ulufwi*. Do to death, hasten death of, *pulizya*, *fwizya*.

Debate, n. *umulandu* (*imi-l.*), *uwusosi*.

Debt, n. *ingawa* (*ama-n.*), *ingong'ole* (*ama-n.*), *uwapo* (*amapo*, *amawapo*).

Decay, v. (*w*)*ola*.

Deceit, n. *ukuchenjela*, *ukuwepa*, (falsehood) *uwufi*.

Deceive, v. *chenjela*, *chenjezya*, *wepa*, *wepezya*, *punza*.

Decide, v. (a suit, question) *sosa* (or *pingula*) *umulandu*, *eluzya*, (resolve) *fwaya*, *fwayizya*.

Decorate, v. (make beautiful) *wamizya*, (fit up, adorn) *samika*.

Decorations, n. *ulusamiko* (*ama-s.*).

Decrease, v. *pungula*.

Deep, a. The well is deep, *ichisima chili pansi*. The river is deep, *amenzi enji*.

Defeat, v. *kanga*, *chila*, (drive off) *tamfya*. Be defeated, *vilwa*.

Defend, v. *sunga*, *lindila*.

Defer, v. *lalika*, *fuvya*. Be deferred, *lala*, *fuvyika*.

Be **Deficient**, v. *chepa.*

Degree, n. By degrees, *panini panini.*

Delay, v. (Nt. be slow, be a long time) *kokola.*

Deliver, v. (give) *pa*, (rescue) *pokezya*, (from drowning) *awula.*

Demand, v. (as right, claim) *pinda.*

Deny, v. *kana.*

Depart, v. *ima, enda, (i)ya.*

Deprive, v. *(w)ulila, pokela.*

Depth, n. *ukwenda pansi.*

Descend, v. *ika, ika pansi, tentemuka.*

Desert, v. *sia ve, leka.*

Deserve, v. It is what you deserve, *chakuwamila* (it is good, right for you), (*chakuwipila*, it is bad, wrong for you).

Desire, v. *fwaya, temwa*, (greatly) *temwezya, kumbwa.* n. (in general) *mutima.* Desire is excited, *mutima wafuma.*

Desolate, a. *-asiwa, -eka.*

Despise, v. *angula, tupizya.* Be despicable, *anguka.*

Destroy, v. (ruin, spoil, lay waste, &c.) *onaula*, Nt. *onauka*, w*ifya*, w*ifizya.*

Dew, n. *ichime.*

Diarrhoea, n. *ukunyezya mala.*

Die, v. *fwa*, (without violence, direct cause) *pulika.*

Differ, v. *lekana.*

Different, a. *-mbi, umutundu* (or *mutindi*) *umbi*, (unique, distinct) *-eka.*

Be **Difficult**, v. (hard to deal with, solve, settle) *uma, limba, kanga*, (hard to get, accomplish) *avya, avizya.* A difficult case, *mulandu wauma.* Water was difficult to get, *amenzi aliavizye.*

Difficulty, n. Difficult position (mess, fix, confusion), *ukutawatawa.*

Dig, v. (a hole, &c.) *imba*, (a field, &c.) *lima.*

Be **Diligent**, v. (in work) *katizya, limba.*

Diminish, *v.* (Act. and Nt.) *pungula*, (run short) *chepa*, (Act.) *chefya.*

Dip, v. (in water) *samba, sambizya*, (deeply) *iwila*, (so as to soak) *zuika*, (food in gravy) *towela* (*p-o-muto*).

Direct, v. (manage, arrange) *panga, wizizya*, (show the way) *langila nzila.*

Direction, n. (order, rule) *ipango* (*ama-p.*), *amano.*

Directly, adv. (at once) *nomba, nomba pano*, (quickly) *kangu.*

Dirt, n. (anything that soils) *ichiko*, (uncleanness, filth) *usali*, (soil, earth) *ivu*, (excrement) *utuvi.*

Dirty, a. *-sali.* You are dirty, w*ewo musali, uli n-e-chiko.* The house is dirty (unswept), *ing'anda yasapa.*

Disagree, v. (differ) *lekana*, (not suit) w*ipila.*

Disaster, n. *chawipa* (*vya*-w.).

Disbelieve, v. *kana, te umvwa.*

Discharge, v. (send out, away) *fumya, fumizya.*

Be **Discontented**, v. (grumble) *singinika.*

Discover, v. (come upon) *sanga*, (after search) *fwaya.*

Discuss, v. *sosana, sosa umulandu.*

Disease, n. *ulwele* (*ama-l.*), *intenda* (—), (a virulent kind) *inzandukila.*

Disembowel, v. *tumbula.*

Disentangle, v. *sowolola.*

Disfigure, v. w*ifya.*

Disgrace, n. *insoni.*

Disguise, v. (hide) *fisa*, (alter) *aluzya*, (to deceive) *wepezya.*

Be **Disgusted**, v. *wazya umutima, tupizya.* It disgusted me, *chalimbipila* (from v. w*ipa*) *mumutima, chawazya.*

Dislike, v. *pata, sula.* (See **Hate.**)

Be **Dislocated**, v. *sela, aluka.*

Dismantle, v. (take down ornaments, &c.) *sámula.*

Disobey, v. *te umvwa, te sunga.*

Disparage, v. *angula.*

Disperse, v. (drive away) *wutuzya, tamfya.*

Dispute, n. *umulandu* (*imi-l.*), (quarrel) *umulomo* (*imi-l.*). v. *sosana* (*umulandu*).

Disrespect, n. Show disrespect, *angula*, (markedly) *anguzya*, *anguzyanya*.

Dissolve, v. (Nt.) *sungulika*.

Distance, n. *ukutali*.

Distant, a. *-a ukutali*.

Distinguish, v. (recognize, know) *iziwila*.

Distress, v. *chuzya*, *sauzya*, *tendeka*. Be distressed, *sauka*, *zingwa*, *kululuka*.

Distribute, v. *nkanya*, *awana*, *awanya*, (make go round, give to all) *kumanya*.

Disturbance, v. (noise, uproar) *ichiwawa*, (quarrel) *umulomo*, *umulandu*.

Ditch, n. *umkonkola* (*imi-k.*), *ichilindi* (*ivi-l.*).

Dive, v. *iwila*.

Divide, v. (in portions) *nkanya*, *awana*, *awanya*, (cut in two) *cheka pa kati*.

Divorce, v. *leka*, *lezya*.

Do, v. *chita*, *ti*, (suit) *wamila*, (be enough) *(y)ula*, *kuzya*. That will do (i. e. stop), *epela*, *chapwa*. How do you do? *mutende?*

Doctor, n. *ing'anga* (—), *sing'anga* and *umsing'anga* (*awa-s.*). v. *wuka*.

Dog, n. *imbwa* (—).

Door, n. *ichisasa* (*ivi-s.*). Doorway, *umuizi* (*imi-izi*). Shut (open) door, *izala* (*izula*) *ichisasa*. Door-bar (vertical), *umulando* (*imi-l.*). Fix (unfix) door-bar, *pinda* (*pindula*) *umulando*.

Doubt, v. (be in doubt) *kaika*, *zingwa*.

Down, adv. prp. *pansi*. Go down, *ika*, *ika pansi*, *tentemuka*. Put down, *wika pansi*, (a load) *tula*. Down stream, *ku isamba lya mumana*.

Doze, v. *sipula*.

Drag, v. (draw) *kula*.

Drain, n. *umkonkola* (*imi-k.*).

Draw, v. (drag) *kula*, (as a cork) *chilula*, (a bow) *fiamika*, (water) *tapa*, (picture) *lemba*.

Dream, n. *inchozi* (—), (nightmare) *ichiloto* (*ivi-l.*). v. *lota*, *lota ichozi*.

Dress, n. *insalu* (—, i. e. calico), *insalu zya kuvwala*. Loin cloth, *ichilolo* (*ivi-l.*), (tucked between legs) *umuwinda*, (worn high, indecently) *ichipimpe-pimpe*. Body covering, coat, shirt, &c., *umuinjila* (*imi-i.*). Draw the dress up, *sunsa*, (indecently) *pimpa*. Take off dress, *vwula*, *vwulila*. Put on dress, *vwala*, (Act.) *vwika*. Without any dress, *uluvunwa*. v. *vwala*, (Act.) *vwika*. Dress up, (be well dressed) *vwalila*, (with ornaments, &c.) *samika*. He is in full dress (smart, a dandy), *ulifwite*. Dress food, *pika*. Dress a wound, *(w)ulila umuti*, i. e. apply medicine.

Drink, v. *nwa*. Be fit to drink, *nweka*. Vessel (calabash) for drinking, *ichipanda* (*ivi-p.*).

Drip, v. *churuka*.

Drive, v. (away, off) *tamfya*, *wutuzya*.

Drizzle, n. *fuwe*. v. *wazya*. (See **Rain**.)

Drop, n. *lilapatila* (*ama-l.*). v. (fall) *wa*, *pona*, (drip) *churuka*.

Drought, n. *ichipemba*.

Drown, v. *wizya*, (be drowned) *(i)wila*.

Be **Drowsy**, v. *sipula*.

Drug, n. *umuti* (*imiti*).

Drum, n. *ing'oma* (—), (large) *ichoma* (*ivi-o.*), (small) *akaoma* (*utu-o.*). Beat a drum, *lizya ng'oma*. Cover a drum, *wamba ng'oma*.

Be **Drunk**, v. *kolwa* (Md. *-kolwele*), *kolezwa*. Make drunk, *kola*, *kolwa*, *kolezya*.

Drunkard, Drunken man, n. *umukolwa* (*awa-k.*).

Drunkenness, n. *ukukolwa*.

Dry, v. (expose to sun and air) *(y)anika*. Be (become) dry, *uma*. Dry up, *pwa*. Dry land, *umusili*.

Duck, n. *iwata* (*ama-w.*).

Dumb, n. A dumb person, *ichiwulu*. He is dumb, *utezi kusosa*.

Dung, n. *akavi* (*utuvi*).

Be **Durable**, v. *kokola*.

Dusk, n. *imfinzi*, (evening) *ichungulo*. It is (getting) dusk, *kwaila*.

Dust, n. *iwu* (*iviwu*). Dust cloud, *kankungwi*. v. (sweep up dust) *zola iwu, zola*.

Dwarf, n. *akamuntu akepi* (*utuwantu utwipi*), *muwipi*.

Dwelling-place, n. *ichikalo* (*ivi-k.*).

Dysentery, n. *ukunya mulopa*.

Each, a. *-onse, -mo -mo*.

Ear, n. *-ukutwe* (*ama-twe*), (of grain) *umusonte* (*imi-s.*).

Early, adv. *amakucha*. Get up early, *chelela kale* (or, *kale kale*, very early).

Earth, n. (soil) *iwu*, (clay) *iwumba*, (dry land) *umusili*, (world) *ichalo*. Atom of earth, *akavu* (*utuvu*).

Earthenware, n. *ivintu wa uwumba*.

Earthwork, n. (bank) *umupembwe* (*imi-p.*).

Easy, a. *-nini* (small). Be easy, *anguka*.

Eat, v. *lia*, (one's fill) *ikuta*, (more than one's share) *wuka*. Eat greedily, *ilizya, ikutizya, iwuzya*. Eat porridge by mouthfuls, *suna isono* (*ama-s.*). Eat with (as relish), *lila*. It is eatable, *chalika, walalya*.

Echo, n. *ulumvwila* (*ama-l.*).

Edge, n. *umulomo* (*imi-l.*, i.e. lip), (cutting) *ukutwa*, (of river, &c.) *isilya* (*ama-s.*), (of vessel, &c.) *umulomo*, (of boundary) *umupaka* (*imi-p.*).

Educate, v. (bring up) *lela*.

Effort, n. Make an effort, *yezya*, (a great effort) *yezyezya*.

Egg, n. *ilini* (*amani*). The shell is *ipapa* (*ama-p.*), the contents *umsunguzi*.

Eight, a. *-sano na -tatu*.

Either — Or, adv. *yangula—yangula*.

Elbow, n. (joint) *akakonko* (*utu-k.*, also ankle, &c.), (tip) *akakonkonyo*.

Elephant, n. *nzovu* (—).

Eleven, a. *ikumi na -mo*.

Be **Eloquent**, v. *izi ukusosa*. He is an eloquent speaker, *ulezi kusosa*.

Else, adv. *kambi*. There is no one else, *umbi yayi*. Elsewhere, *pambi*.

Be **Emaciated**, v. *onda*.

Emancipate, v. *chitila ufumu*.

Embankment, n. *umupembwe* (*imi-p.*).

Ember, n. (live stick from fire) *ichisinga* (*ivi-s.*).

Embrace, v. (*i*)*kata, kumbatila*, (mutually) (*i*)*katana, kumbatana*.

Emetic, n. *ichaluzya*.

Employ, v. *tuma*, (of means, also) (*w*)*ula*.

Employment, n. (act.) *inchito* (—), (work, labour) *umulimo* (*imi-l.*).

Empty, a. *-a waka*. It is empty, *tamuli kantu*.

Encamp, v. *twizya*.

Enclosure, n. (open space, or court) *uluanza* (*amaluanza*, and *amanza*), (for cattle) *ichiwaya* (*ivi-w.*), *ikola* (*ama-k.*). See **Fence**.

End, Ending, n. *ukusila, ukupwa, ukupela, insilo* (—), *ulutwe* (*ama-l.*), *impelo, pamupela*. He was at his wit's end, *amano amupela*. There is an end of it, *epela, chapwa*.

End, v. Come to an end (stop, conclusion), *sila, pwa, pela, pelewela*. Bring to an end, *sila, silizya, putula, lezya, pelezya*.

Endeavour, v. *yezya*, (greatly) *yezyezya*.

Endure, v. *vumilila*.

Energy, n. Work with (display) energy, *limba, yezya*.

Enjoy, v. *temwa, temwezya*.

Enjoyment, n. *ukuseka, ukuyangala, ukusangala*.

Enlarge, v. *kuzya*.

Enough, adv. Be enough (abundant) (*y*)*ula*, not be enough, deficient, *chepa*. Have enough, (*i*)*kuta*.

Enrage, v. *hozya mutima, kalipizya*.

Enter, v. *injila.*

Entice, v. (call) *ita*, (by signs) *chewizya*, (by desire) *kumbwizya.*

Entrance, n. (to house, doorway) *umuizi* (*imi-i.*), (to enclosure, gateway) *impata* (—).

Equal, a. *-mo.* Be equal (alike), *lingana.*

Erect, v. *imya*, *imilika.* Be erect, *imilila.*

Err, v. *wifya.*

Eruption, n. Eruptive disease, *impele* (—).

Escape, v. (as from trap, &c.) *panuka*, *pulumuka*, (run away) *wutuka*, *womba.*

Eternal, a. See **Always, End.**

European, n. *umuzungu* (*awa-z.*).

Even, a. Be even (level, straight), *lingana*, *lungama.* Make even, *linganya*, *lungamika.*

Evening, n. *ichungulo*, *akazua kawa.*

Every, a. (all) *-onse.* Everywhere, *konse*, *panonse.*

Evidence, n. (eye-witness, seeing) *imboni* (—).

Evident, a. Be evident, *(w)oneka.* Make evident, *(w)onya*, *wizya*, *langizya.*

Evil, n. *ukuwipa*, *uwi.* Be (do) evil, *wipa*, *wifya.* An evil thing, *chawipa*, *ichiwi.*

Examine, v. (by eye) *lolezya*, *wonezya*, (by question) *fumbizya.*

Exceed, Excel, v. *chila.*

Exceedingly, adv. *ichine kantu.*

Except, conj. *kantu*, *kambi.*

Exchange, v. (of goods, trade) *sita*, *sitana*, (in general) *aluzyanya.*

Excite, v. (strong feeling) *kozya mutima*, *fumya mutima.* He is excited, *mutima wafuma.* Excited feelings are also described by *mwazika mutima*, *chunka*, *palangana.*

Excreta, n. (solid) *utuvi* (S. *akavi*), *vituvi* (S. *ichituvi*), (liquid) *imisu.* Pass excreta, *nya*, *sunda.*

Exert, v. Exert oneself, *limba*, *yezya.*

***Be* Exhausted**, v. (tired, worn out) *naka*, (utterly) *nakizya*, *vundika*, (come to end) *pwa*, *sila.*

Exist, v. *(ku)wa.*

Expect, v. I expect (daresay, probably), *kansi*, *kano*, *yangula.*

***Be* Expedient**, v. *wama.*

Expedition, n. (journey, gang of carriers) *ulwendo* (*ama-l.*).

Experience, n. Have experience (know) *izi.* He has experience, is experienced, *wizi* (i. e. *uizi*), *ulezi* (i. e. *ulaizi*). A man of experience (in art, work), *fundi* (*wa-f.*).

Explain, v. *(w)izya*, *(w)onya*, *alula*, *pingula.*

Explore, v. *lolezya chalo chonse*, *tandala.*

Expose, v. (to sun and air) *(y)anika*, (put out) *fumya.*

Extend, v. (arm, leg, &c., slowly) *tambalika*, (suddenly) *anguka.*

External, a. *-a kunze*, *-a panze.* (See **Outside.**)

Extinguish, v. *zimya.*

Extract, v. (take out) *fumya*, (as a thorn, jigger, &c.) *wangula.*

Extricate, v. *kopezya*, *panuzya.* Extricate oneself, *panuka*, *pulumuka.*

Exude, v. *vwa*, *fuma.*

Eye, n. *iliso* (*ameso*, i. e. *amaiso*). Eye-ball (pupil), *mboni* (—). Eye-brow, *ichikope* (*ivi-k.*). Eye-lash, *nkope* (—). Eye-lid, *ichipene* (*ivi-p.*). Shut the eyes, *ziwata.* Open the eyes, *ziuka.*

Eyewitness, n. (person, and evidence) *imboni* (—). Be an eyewitness, *wonezya.*

Fabric, n. (e. g. of cloth, substance) *umwili.*

Face, n. *ku meso*, *pa meso.*

Fade, v. *uma.*

Fail, v. (not succeed, have bad luck) *syama*, *kangwa*, (fall short, not be enough) *chepa*, (come to an end, stop short) *pela*, *pelewela.* His wits failed him, *amano yampela.* Fail to reach journey's end, *pelewela nzila.*

Fair, a. (right, just) *-ne*, *-ine*, *-awama.*

Faith, n. *ukumvwa, ukumvwila.*

Faithful, a. *-(i)ne.*

Fall, v. *pona, wa*, (decrease) *pungula*, (as leaves) *lukuta.* Let fall, *ponya*, (forcibly, throw down) *poza*, (by neglect, accident) *fumpumuka.*

False, a. *-a uwufi.* (See **Lie.**)

Family, n. (clan) *ichifulo* (*ivi-f.*), a group of relations and connexions living together, their head being *umufulo* (*awa-f.*).

Famine, n. *inzala* (—).

Be **Famous**, v. *tulika* (*izina*).

Fan, v. *pupula* (*mpepo*). n. *ichipupulilo.*

Far, adv. a. *-tali, -a kutali.* Far from, *apatali na.*

Farewell, n. A common farewell is (to one remaining) *syalilenipo*, or *shalilenipo*, i. e. stay where you are, (to one going) *endelapo*, i. e. go on.

Farther, adv. *pa ntanzi.*

Fast, adv. (quickly) *kangu, wangu.* Go fast, *endezya.* Make fast, *kaka, kakizya.*

Fasten, v. *kaka, kakizya, imaka*, (by novel means, buttons, &c.) *funga.*

Fat, a. *-kulu pa umwili.* A fat man, *umuputu.* Be fat (sleek), *ina.*

Father, n. (one's own) *wata* (—), (of others) *wawisi* (—), (child's word) *atata.* My father, *wata newo, wata wanji.* Your father, *wiso, wawiso, wawisi wowe.* Wife's father, *wawisi vyala.* Father's brother or sister, *nyinalume* (*a-n.*). On the father's side, *-a ku wata.*

Fathom, n. (of calico) *umukwamba* (*imi-k.*).

Fatigue, n. *ukunaka.* (See **Exhausted.**)

Fault, n. *ichawipa* (*ivya-w.*) Commit a fault, *wifya.* Be at fault (perplexed), *kaika.* Find fault, *songela, pinda.*

Favour, n. (kind treatment) *isyuko* (*ama-s.*). v. (Be kind to) *wamila, syukizya*, (be fond of) *temwezya.* Be favoured (prosper, be well off), *syuka.*

Fear, n. *ukutina, umwenzo.* v. *tina, chit-o-mwenzo.*

Feast, n. (beer-drinking) *ukukolwa, uwalwa*, (big) *ichiwalwa*, (small) *akawalwa.* v. (drinking) *kolwa*, (eating) *ilizya, ikutizya*, (greedily) *iwuzya.*

Feather, n. *ing'ala (ama-n.).*

Be **Feeble**, v. *naka, vunaika.* Weak in the limbs, *muviso muli-vunaikile.*

Feed, v. *lizya*, (cattle, as herdsman) *weta.*

Feel, v. (with finger) *tonya*, (as sensation) *(ku)li na, chita.* Feel afraid, *chit-o-mwenzo.* Feel for (pity), *(ku)li n-e chisa na.* Strong, deep feeling may be expressed by *ukondi, ukoli, ukotuli, ukomuli, ukwali* (according to Person) after the verb of feeling.

Feeling, n. (in general) *umutima.* Feeling is roused (soothed), *umutima wafuma* (*waikala*).

Feign, v. *wepezya, chita uwufi.* Feign sickness, *lwala uwufi, wepezya kulwala.*

Fellow, n. (of same kind, clan, &c.) *mune* (*wane*), (same tribe) *umukoa* (*awa-k.*), (same village) *mune* (*wa kuyesu, wa kumuzi*).

Female, a. *-anakazi, -kazi.*

Fence, n. (of village, stockade) *ilinga* (*ama-l.*), (of enclosure) *ichipango* (*ivi-p.*).

Ferment, v. *sasa.*

Fetch, v. *leta, (w)ula, twala.*

Fever, n. *ichisi.*

Few, a. (not many) *te -inji.* Be too few, *chepa.*

Field, n. *iwalla (ama-w.), umunda* (*iminda*).

Fierce, a. *-kali, -a nkanza.*

Fight, v. *tana, lasana, ipayana*, (wrestle) *lwa.*

Figure, n. (shape) *umutindi* (*imi-t.*), (written, sketched, &c.) *ndembo, nembo.*

File, v. (rub) *kuza.*

Fill, v. *(y)uzya.* Be filled (full), *(y)ula.*

Filter, v. *vwizya* (Nt. *vwa*). (See **Strain**.)

Filth, n. *ichiko*, *usali*. (See **Dirt**.)

Fin, n. *umupepe* (*imi-p.*), *ichipepe* (*ivi-p.*).

Find, v. (see) (*w*)*ona*, (after search) *fwaya*, (come upon) *sanga*, (pick up by chance) *tola*.

Fine, n. *ifuto* (*ama-f.*). Pay a fine, *futa umulandu*. a. *-ne*, *-awama*, (small) *-nini*. Wear fine clothes, *vwalila*, (and ornaments) *samika*.

Finger, n. *umunwe* (*imi-nwe*). Little finger, *akantengezya* (*utu-t.*).

Finish, v. (bring to an end) *sila*, *silizya*, *pelezya*, *putula*, (complete) *chita -onse*, *sila -onse*, (give a finish to) *singa*. Be finished, *sila*, *pwa*, *pela*. It is finished, *epela*, *yapwa yonse*. I have finished eating, *nasila ukulya*. (See **End**.)

Fire, n. *umulilo* (*imi-l.*),—used with *sika* (make fire by friction), *sonkela* (supply with fuel), *kozya* (kindle), *yazya* (make blaze), *pepela* (blow up), *ocha*, *ochela* (get fire to burn, make hot), *pya* (be burnt, catch fire, hurt, scorched, cooked), *lapula* (fetch, borrow, fire, i. e. a lighted stick). Fireplace, *iziko*, *p-e-ziko*. Fire-stones, *iweza* (*ama-w.*). Fire-sticks, *ichisiko* (*ivi-s.*), (the lower one) *ichisiko chikazi*. Firewood, *nkuni* (S. *ulukuni*). Firebrand, (lighted stick) *ichisinga* (*ivi-s.*), (torch, of grass, &c.) *umwenji* (*imi-e.*). v. (set fire to) *ocha*, (a gun) *lizya*.

Firewood, n. *nkuni* (S. *ulukuni*). Cut (chop) firewood, *cheka* (*tema*) *nkuni*.

Be **Firm**, v. *uma*, *limba*, *kosa*.

First, a. *-a kutendeka*, *-a kuyamba*, *-a kuwala*. Be (go) first (before), *tanjila*, *tendeka*. (See **Begin**.) adv. *pa ntanzi*, *mu tanzi*.

Fish, n. *inswi* (—). Common kinds are *kaponta* (*wa-k.*, mud-fish, 'barbel'), *manda* (tiger-fish), *pende*. *v. (angle) loa*, (catch fish) *ipaya inswi*, (jerk on land) *lupula*, (spear) *sopa*. Fish-hook, *mbeza* (—), *ukuloo* (*ama-l.*), fish-net, *isumbu* (*ama-s.*), fish-spear, *umusumbu* (*imi-s.*), fish-trap, *uluanga* (*ama-l.*), *umono*, fishing-line (string of fibre) *umwando* (*imi-a.*).

Fist, n. *inkonyo* (—). Strike with fist, *puma nkonyo*.

Fit, v. (suit) *wamila*, *linganila*. Fit up (a house), *samika*. Be fitted up, *sama*.

Fittings, n. (ornamental) *ama-samiko* (S. *i-s.*).

Five, a. *-sano*.

Fix, v. (fasten, tie) *kaka*, *kakizya*.

Flame, n. *ukuyaka*, *umulilo*.

Flash, v. (come and go, like lightning) *vyata*.

Be **Flat**, v. *lingana*, *papatala*, *lungama*, *lalilila*. Flat side (of knife, &c.), *ulupapatala* (*ama-p.*). Flat board, *ichiti chapapatala*.

Flatten, v. *linganya*, *lungamika*.

Flatter, v. *tazya*, *lumba-lumba*.

Flay, v. *funda*, *fundula*, *tumbula mpapa*.

Flea, n. *imbaliwali* (—).

Flesh, n. *inama* (—).

Fling, v. *poza*.

Float, v. *elela*.

Flock, n. *umulongo* (*imi-l.*).

Flood, n. *ivimenzi* (*vya mumana*). The river is in flood, *umumana wayula*, *walet-e-vimenzi*.

Flour, n. (of all sorts of grain) *uwunga*.

Flourish, v. (grow) *kula*, *kulizya*, (prosper) *syuka*, (*y*)*enda uwino*.

Flow, v. (*i*)*ya*, (*v*)*enda*, *pita*.

Flower, n. *uluwa* (*ama-l.*). Come into flower, *tumba maluwa*.

Fly, v. (as birds, use wings) *palala*, (fly off) *uluka*, (run away, escape) *wutuka*, *womba*. n. *chinzi* (*wa-ch.*), *ulunzi* (*wa-l.*).

Foam, n. *amafulo*.

Fog, n. *umuwinga*, *fuwe*, *fufuta*.

Fold, v. *vunga*, *peteka*, (of a mat) *anzula*. Be in folds (not smooth), *anzuka*. n. *ivungu* (*ama-v.*), (of

dress, used as a pocket) *ichifunda* (*ivi-f.*), (for cattle, &c.) *ichiwaya* (*ivi-w.*).

Follow, v. *konka, konk-e-numa.* Follow (keep to) a plan, orders, &c., *sunga* (or, (*w*)*ula*) *amano.*

Follower, *n.* (personal attendant) *umwena* (*awena*).

Folly, n. *ukupusa.*

Be **Fond of**, v. *temwezya.*

Food, n. *ichakulya* (*ivy-a.*).

Fool, n. *ichipua* (*ivi-p.*), *umpusu* (*ama-p.*), *umuntu wapusa.* Be a fool, *pusa, te kwata amano, pusika.*

Foolish, a. *-apusa, -a waka.*

Foot, n. *ulukasa* (*ama-k.*), (also, of animals, hoof) *iwondo* (*ama-w.*), (of elephant, hippopotamus, and rhinoceros) *isimba* (*ama-s.*), (lower part of an object, tree, &c., lower side) *isamba* (*ama-s.*).

Footstep, n. (print, mark, &c.). See **Foot.**

For, conj. prp. (on account of, by reason of, &c.) *ichifukwa* (*cha*), *umulandu* (*wa*).

Forbear, v. *ilezya.*

Forbid, v. *lezya, lezezya, kana.* Forbid his going, *lezya taye.* He forbade us to go, *alilezezye ati mwiyende.*

Force, v. (compel) *patika, patikizya.* (Often expressed by using the Causal stem of verbs.) n. (power, strength) *ivizo,* (impetus, momentum) *umukuku.*

Ford, n. *ichawu* (*ivyawu*), *pa kuawuka.*

Forehead, n. *impumi* (—).

Foremost, n. See **First.**

Forest, n. *ichonde* (wild, uncultivated country).

Forge, v. *fula.*

Forget, v. *lawila.*

Forgive, v. *leka, lekela.*

Fork, n. (of tree) *ulupanda* (*ama-p.*), (of road) *amampatu, amampindwe.*

Form, n. (sort, kind) *umutindi.*

Fornication, n. *uchende, ichitole.*

Forsake, v. *sia, leka.*

Fort, Fortification, n. (of village) *ilinga* (*ama-l.*).

Be **Fortunate**, v. *syuka.*

Fortune, n. Good fortune, *isyuko.* Bad fortune, *isyamo.*

Forward, adv. *pa ntanzi.*

Foul, a. *-sali, -a usali.*

Four, a. *-nne.*

Fowl, n. *nkoko* (—).

Free, a. A free man, *infumu* (—). A free gift, *ichintu cha waka.* Freely, (for nothing) *waka,* (liberally) *pakulu.*

Freedom, n. *ufumu.*

Freeze, v. (be congealed) *kumbatana.*

Frequently, adv. *kawili kawili, kambi na kambi.*

Fresh, a. (another) *-nakwe, -mbi,* (recent) *-pya, -a nomba,* (not stale) *-wisi.*

Friend, n. *ichiwuza* (*ivi-*w.), *mune* (*wane, awane*). Make friends (form friendship), *ambana ichiwuza.* Be friends (on friendly terms), *yana.*

Frighten, v. *tinya, teng-o-mwenzo.* Frighten away (birds, &c.) with cries, *amila.*

Frog, n. *ichula* (*ivyula*).

From, prp. *ku.* He came from the coast, *aiza afumako kumbwani.*

Front, n. In front, *pa ntanzi, kumeso.*

Fruit, n. Bear fruit, *twala.*

Fry, v. *salula.*

Fuel, n. (firewood) *nkuni* (S. *ulu-k.*).

Be **Full**, v. (*y*)*ula.*

Full-grown, a. *-kulu.*

Fun, n. *inseko, imilangwe, ukusangala.*

Funeral, n. *ukuzika.*

Fur, n. *amasako* (S. *isako*).

Be **Furious**, v. *kalipizya, chitizya nkanza.*

Furnish, v. (provide, get) (*w*)*ula, leta,* (as a house) *samika.* Be furnished with (possess) *kwata.*

Furniture, n. *amasamiko* (*a ng'anda*).

Fury, n. *nkanza, ukali winji wine.*

Gag, v. *chilika pa kanwa.*
Gain, v. (make profit) *nonka*, (get) *kwata, (w)ula.*
Game, n. (play) *ukuangala*, (animals hunted) *inama* (—).
Gap, n. *impata* (—).
Garden, n. (plantation) *iwalla* (*ama*-w.), *umunda* (*minda*), (large) *ichiwalla* (*ivi*-w.), (small) *akawalla* (*utu*-w.), (for rice) *ichiwela* (*cha mpunga*), (for ground nuts) *ichiwalala* (*cha nsyawa*).
Gasp, v. *pema.*
Gather, v. (collect together, Act.) *longanya, kumba*, (Nt.) *longana, wumba*, (pluck) *kowola*, (of flowers) *tondola*, (of taxes) *sonkezya.*
Generally, adv. *ponse, panonse*, (for the most part) *powinji.*
Gentle, a. Be gentle (kindly, condescending), *nakilila, petama*, (quiet, calm) *tekanya.*
Get, v. (fetch, procure) *leta, (w)ula, twala*, (after search) *fwaya*, (cause to) expressed by the Cs. stem of the verb. Have got, *kwata.* Get down, *ika.* Get up (from sleep), *chelela.* Get well, *pola.* Where did you get this from? *Icho wafumya kwi?* Get to be, *iya* with Infin. Mood.
Ghost, n. *ichinzingwa* (*ivi-n.*), *ichiwanda* (*ivi-w.*). See **Spirit.**
Giant, n. *ichimuntu* (*ivi-wantu*).
Giddiness, n. *ichinzingwa.*
Giraffe, n. *uluwumba nongo.*
Girl, n. (not boy) *umwanakazi* (*awan.*), (child) *umwaiche* (*awa-i.*), (grown up) *ichisungu* (*ivi-s.*), *umsungwana* (*awa-s.*), (not yet a mother) *umsimbi* (*awa-s.*).
Give, v. *pa*, Cs. *pezya.* Give me some! *nimpako!*
Be **Glad**, v. *temwa, angala, sangalala, seka.*
Glass, n. A glass object, glass, *kailole* (—). Glasses (for sight), *amandala.*
Glide, v. *telela.*
Gluttony, n. *ukuwuka, ukuvimbilwa, ukuikutizya.*
Go, v. (*i*)*ya* (Md. *-iyile, -ile*), (*y*)*enda, ima, pita.* Go on, (to, for, &c.) *iyila, endela.* Go out, *fuma.* Go in, *injila.* Go up, *nina*, (a hill) *tumbila.* Go down, *ika, tentemuka.* Go in front (or, forward) *tanjila.* Go back, *wela.* Go away! *kawiye!* (Pl. *kawiyeni!*), *akwiya* (*akuieni*)! Let us be off! *tokwiya!*
God, n. *Leza* (also, thunder). God has been good to us to-day, *Leza lelo alitupele.*
Good, a. (physically) *-ne*, (morally) *-ine, -awama, -a wunino, -a wino.* (The root (*i*) *ne*, besides being used for any degree of any quality which approves itself to the feelings, taste, or intellect, is also used to express 'owner', 'self', and 'in a high degree'. It is possible to say, *mwine mwine mwine wine*, the owner himself is very good.) Be good, *wama, chit-o-wino, wamya.* Be good to (for, &c.), *wamila.* Very good! *chawama!* Good morning! *mwalala siani!* Good-bye, (to one going) *endelapo!* (to one remaining) *syalilenipo!* Good luck, *isyuko.* Have good luck, *syuka.*
Goodness, n. *une, wine, uwino, uwunino, ukuwama.*
Goods, n. *ichuma, uwuwoni*, (for sale, merchandise) *amakwewo.*
Gorge, n. (pass, gap in hills) *impata* (—). v. (oneself) *wuka, ikutizya, lizya, vimbilwa.* He is gorging, *waya kutizya, walizya wangu.*
Gossip, n. *ilyasi* (*ama-l.*), *amakani.* v. *simika ilyasi, pinga makani.*
Govern, v. (judge) *eluzya*, (administer, regulate) *wamizya.*
Gradually, adv. *panini panini.*
Grain, n. (maize) *ivitonga* (S. *ichitonga*), (sorghum) *amasaka* (S. *isaka*), (millet) *uule*, (seed) *mbuto* (—). A grain of sand, *akamusenga*

utu-mi-s.), a grain of earth, *akavu* (*utuvu*).

Granary, n. *utalla* (*ama-t.*).

Grand, n. A grand person, grandee, *umuntu mukulu, wa muchinzi.*

Grand-child, n. *umwizi mkulu* (*awezi ak.*), *umwizikulu.* Grandfather, *sikulu* (*a-s.*).

Grasp, v. *kata, katizya.*

Grass, n. *izani* (*ama-z.*). Cut grass, *sewa izani.*

Grate, v. (rub) *tula.*

Gratis, adv. *waka.*

Gratitude, n. Express gratitude, *lambila.* Expressions of gratitude are, *chawama* (it is good), *natemwa* (I like it).

Grave, n. *ichilindi* (*ivi-l.*), *umsitu* (*imi-s.*).

Gravel, n. (small stones) *utuwe* (S. *akawe*).

Gravy, n. *umuto* (*imi-to*), (a small portion, dip) *akato* (*ututo*). Dip in gravy, *towela pa muto.*

Graze, v. (as cattle) *lizya*, (as herdsman) *weta*, (come near) *kuma*, (touch, cut the skin) *sepula.*

Grease, n. *amafuta.*

Great, a. *-kulu* (in all senses). See **Big.**

Greediness, n. (not giving to others) *uwuwa.*

Be **Greedy**, v. (eat much) *wuka, lizya wangu*, (not give to others) *tana, supa.*

Green, a. (of colour, bright) *-asweta*, (pale) *-a uturuka*, (fresh, unripe) *-wisi.*

Greet, v. Common expressions are, *Mutende?* (are you in health?), *Mwalala siani?* (how did you sleep?) —the response being, *Mutende* (I am in health), or *Twalala mutende.* (See **Salute.**)

Grey hair, n. *imfwi.*

Grief, n. *ichifundo* (*ivi-f.*), *indandaulo.*

Grieve, v. (be sad) *singinika*, (lament) *dandaula*, (weep) *lila.*

Grin, v. *seka.*

Grind, v. (grain) *pela*, (metal) *nola.*

Grindstone, n. (for grain) *iwe* (*awa-we*), (the lower stone) *umwana w-e-we* (i. e. *wa iwe*).

Grip, v. (seize firmly) *katizya*, (in fingers, vice, fork of stick) *manika.*

Groan, v. *tenda.*

Ground, n. (dry ground, land) *umusili.* On the ground, *pansi, pa musili.* Ground nuts, *nsyawa mbalala.*

Grow, v. *kula*, (as plant) *mela.* Cause to grow, get big, *kuzya.*

Grumble, v. *singinika.*

Guard, v. *linda, lindila, sunga.* n. *ichilindila* (*ivi-l.*), or *ulindila*, i. e. he (who) guards.

Guide, v. (act as guide, go before) *tanjila nzila*, (show way) *langizya nzila.* n. *umutanjilizi* (*awa-t.*). Office (work, pay) of guide, *utanjilizi.*

Guilty, a. He is guilty, *awifya.* Plead guilty, *futa mulandu* (i. e. pay fine in a suit).

Guinea-fowl, n. *ikanga* (*ama-k.*).

Gully, n. *ichilindi* (*ivi-l.*).

Gun, n. *infuti* (—). Load (a gun), *longa* (with a bullet, *mwichipolo*), *panga.* Fire (a gun), *lizya.* Aim (a gun), *andika.* The trigger is called *wuta*, the butt *litako*, the barrel *umututu* (*imi-t.*).

Gunpowder, n. *uwonga.*

Guts, n. *mala.*

Gutter, n. *akankonkola* (*utu-k.*).

Habit, n. Expressed by tense of the verb. Have a habit of, *zyowela.*

Hair, n. (human) *umwisisi* (*imisisi*), (of face) *umwevu* (*imi-evu*), (animal) *isako* (*amasako*). Grey hair, *imfwi.* Cut hair, *sesa misisi*, (shave) *wea.*

Half, n. Sometimes expressed by *umkono*, i. e. half yard of calico. Cut in half, *cheka pa kati.*

Halt, v. Make a halt, stop, *imilila, pelezya, twizya.* Halting-place, *pa kutwizva.*

Hand, n. *ukuwoko* (*ama*-w., also, arm). Back of hand, *ichipi* (*ivipi*), flat of hand, *ulupi* (*amapi*). A handful, *ulupi*. Take up in the hand (as water, &c.), *tapula*. He had a stick in his hand, *ali n-e-chiti mumi-nwe* (in his fingers).

Handle, n. (as of hoe) *umpini* (*imi-p.*), (as of knife) *ichituwi* (*ivi-t.*).

Handsome, a. *-awama*, *-ne*.

Hang, v. (Act. as on wall, arm) *koweka*, (from rafter, free) *samika*.

Happen, v. *pona*, *ponela*.

Be **Happy**, v. *temwa*, *angala*, *sangalala*, *seka*. Being happy (happi-ness), *ukutemwa*, *umwangala*, *uku-seka*, *&c.*

Be **Hard**, v. *uma*, (firm, strong) *kosa*, *uma*, (a difficulty, puzzle) *kanga*, *avya*, *avyizya*.

Hardly, adv. *yangu*, *yangula*, *kansi*.

Hardship, n. *ukusauka*, *chawipa*.

Harm, v. *wifya*, *lasa*.

Harvest, n. The chief operation is *umsanzo*, *ukusanza*, i. e. cutting and laying down the stalks of millet (*amasaka*), and *ukukowola*, plucking cobs of maize.

Haste, v. Make haste, *endezya*, *chita wangu*, *angufyanya*. Make haste! *wangu! wangu-wangu!*

Hatchet, n. *izembe* (*ama-z.*).

Hate, v. *pata*, *patizya*, *tupizya*, (feel hatred) *wazya mutima*.

Hatred, n. (of persons) *ichipatano*.

Haunch, n. *itako* (*ama-t.*).

Have, v. (*uku*)*wa na*, (*uku*)*li na*, *kwata*, *kwete*. I have none at all, *sikwete yangu chinini* (even a little).

Haze, n. *ufuwe*, *umuwinga*, *fufuta*.

He, pr. *wewo* (also, she, and, you, S.) *oyu*, *ngu*. With him (her), *nakwe*.

Head, n. *umutwe* (*imitwe*). On the head, *pa mutwe*. Overhead, *pa kati ka mutwe*. My head is aching, *umutwe ukokalipa*.

Health, n. *Mutende*, *ukwenda mutende*, *umoyo*, *musuma*.

Heap, n. *imwina* (—), *ichimwina*, *akamwina*. Make heaps, *saka*.

Hear, v. *umvwa*, (attentively) *umvwilizya*.

Heart, n. *umutima* (*imi-t.*).

Heat, n. *ukuwangama*, (fire) *mulilo*, (sun) *akazua*. v. *pisya*, *wangamika*.

Heaven, n. (sky, upper region) *umulu*.

Heavy, a. Be heavy, *fina*, *lema*.

Heel, n. *ichitende* (*ivi-t.*).

Height, n. *ukwenda kumulu*, *utali*.

Heir, n. *impiani* (—). Be heir, *piana*. Make heir, *pianika*.

Help, v. *avwa*. Help me! *nga-vweni!* Help oneself (with fingers) to food, *suna isono*.

Hen, n. *inkoko ikazi*.

Her, Hers, a. *-akwe*.

Herd, n. *umulongo* (*imi-l.*), *iwumba*.

Here, adv. *mpa*, *mpano*, *nku*, *nkuno*, *umu*, *muno*. Come here! *iza kuno! wizano!* Here am I (you, we, &c.), *ninawo* (*niwawo*, *nifwawo*, *&c.*).

Hesitate, v. (be in doubt) *kaika*.

Hide, v. *fisa* (oneself) *fisama*. n. *impapa* (—).

High, a. *-tali*, *-aenda ku mulu*. High road, *umseu* (*imi-seu*).

Hill, n. *ulupili* (*ama-p.*, and *amalu-p.*), (big) *ichipili*, (small) *akapili*.

Hinder, v. *pinga*, *pingila*, *lezya*, *chinzya*, *chilikizya*, *imilika*.

Hint, n. *ichiziwilo* (*ivi-z.*), *iwizyo* (*ama-w.*).

Hip, n. *uluwunda* (*ama-l.*).

Hippopotamus, n. *imvuwu* (—).

Hire, n. *ichilambu* (*ivi-l.*).

His, a. *-akwe*, (also, of anything extraordinary) *-achiko*.

Hit, v. *puma*, *nona*, (wound, damage) *lasa*.

Hitch up, v. (clothes) *sunsa*.

Hitherto, adv. *na lelo*.

Hoe, n. *uluse* (*amase*). v. *lima*, (a second time, making small heaps) *saka*.

Hold, v. (*i*)*kata*, (fast) *katizya*, (together) *katana*, *kumbatana*.

Hole, n. (in tree, inside of box, &c.) *ulupako* (*ama-p.*), (in general) *ichipunda* (*ivi-p.*), (pit) *ichilindi* (*ivi-l.*). Water-hole, *ichisima* (*ivi-s.*). Make a hole, (by digging) *imba*, (by boring) *tula*, *passa*.

Hollow, a. *-a lupako*, (pretended) *-awepa*. Hollow out (a canoe), *sewa* (*uwato*).

Home, n. (my, own) *kuli wesu*, *kumyesu*, (their, his) *kuli wawo*, *kumyawo*, (kinsfolk) *ichifulo* (*ivi-f.*).

Honest, a. *-ne*.

Honour, v. *chindika*, *chindikizya*, *lambilila*, (*uku*)*pa muchinzi*. n. *muchinzi*.

Hook, n. *imbeza* (—).

Hop, v. *towauka*, *towoka*.

Horn, n. *isengo* (*ama-s.*), *nsengo* (—), (for blowing) *ingolwa*.

Hot, a. Be hot, *wangama*, Md. *wangeme*, (of sun) *walizya*. Make hot, (boil) *pisya*, (warm) *wangamika*.

Hour, n. At what hour? *akazua siani?*

House, n. *ing'anda*, also *nyanda*, and *nanda* (*amang'anda*, *nyanda*, *mananda*). A house is usually circular, *yavulungana*; if oblong, *iyamli utali*, *iya msana wa nzovu*. Chief's wife's house, *isano* (*ama-s.*). Mark out a round hut, *sika ng'anda*. Build a hut, *imaka ng'anda*. Inside of a Wisa hut, opposite the doorway (*umuizi*, also *umulyango*), is *ku ntambo*, on the right *kuziko*, on the left *ku vuli*, close to the doorway right and left *ku ichipinda*. Outside there is a verandah under the eaves, *ulukolo* (*nkolo*), sometimes enclosed with a screen, *icheche* (*ama-ch.*). A compartment (room) in a hut is *ichi-'inda*.

Householder, n. *umwine* (*wene*) *wa ng'anda*.

How? *Siani* (often after a verb and pronounced as joined to it), *vindo*. How have you slept? *mwalala siani?* How do you sell it? *wasita siani?* How so? *nga vindo?* How do you do? *mutende?* How many? *-nga?* How many times? *vinga?*

However, conj. *kambi* (on the other hand).

Hunger, n. *inzala*. I am hungry, *ndi n-e-nzala*, *ndele nzala* (i. e. *n-lele*, from *lala*, lie).

Hunt, v. *wamba*, *ipaya*.

Hunter, n. *ichiwinda* (*ivi-w.*).

Hurricane, n. *ichikuka* (*ivi-k.*).

Hurry, v. *endezya*, *angufyanya*, *chita wangu*.

Hurt, v. *chita*, *chena*, (badly) *chenezya*, (be painful) *kalipa*, (damage) *wifya*, *lasa*, (bite) *suma*, (sting) *wawa*.

Husband, n. *umulume* (*awa-l.*).

Husk, n. (of millet) *insembe* (—), (outer covering) *ichipapa* (*ivi-p.*).

Hut, n. (shed, open at sides) *insaka* (—, used for sitting and talking in), (long, for several people under one roof) *ing'omi* (—), (of grass and boughs, night-shelter) *umusasa* (*imi-s.*). (See **House.**)

Hyaena, n. *ichimbwi* (*ivi-m.*).

Be **Hypocritical,** v. *wepa*, *wepezya*.

I, pr. *newo*, *ne-*. I myself, *newo nenwine*.

Idle, a. An idle person, *umuvila* (*awa-v.*). An idle (frivolous, useless) act, *inchito ya waka*.

Idleness, n. *uvila*.

If, conj. *a-* (prefixed to the verb), *kati*, (whether or not) *nti*, *kuti*. Also expressed by the Subjunctive Mood.

Be **Ignorant,** v. *te izi*, *te iziwa*, *te kwata amano*, (a simpleton, fool) *pusa*. He is ignorant, *utezi*, *atakwata mano*, *apusa*.

Ill, a. *-lwele*. One who is ill, *umulwele* (*awa-dwele*). Be ill, *lwala* (Md. *-lwele*).

Illness, n. *uwulwele* (*ama-dwele*), *uluwele*.

Ill-treat, v. *wifya*, *chitila vyawipa*.

Image, n. (likeness) *ichinzingwa* (*ivi-n.*).

Imitate, v. *linga*, *konka*.

Immediately, adv. *nomba*, *nomba pano*.

Important, a. *-kulu*.

Be **Impossible**, v. *te chitika*, *kanga*. It is impossible for him to do it, *tekuti achite*. (See **Can**.)

Imprison, v. *kaka* (i. e. tie up).

Improve, v. *wamya*.

Impudence, n. *imia*. He is impudent, *uli n-e-mia*. Impudent language, *ichinywa*, *ichipongwe*, *ichipwata*.

In, adv. prp. *unu*, *mu kati* (*ka*), *mwa*. In the dark, *n-e-mfinzi*, i. e. *na imfinzi*.

Incantation, n. (spell, charm, for sickness) *uluwuko*.

Be **Inclined**, v. *temwa*.

Increase, v. *kuzya*, (add to) w*ikila*, (Nt. grow bigger, more) *kula*.

Indecency, n. *usilu* (i. e. madness), *usali* (i.e. filthiness). Indecent exposure, *ichipimpe-pimpe*.

Indian corn, n. (maize) *ichitonga* (*ivi-t.*). The stalk is *ichipete* (*ivi-p.*), core of cob, *umuwungwe* (*imi-w.*). Pluck the ripe cobs, *kowola*.

Indian hemp, n. (bhang) *ichamba* (*ivy-a.*).

India-rubber, n. *umpila*.

Be **Indignant**, v. (angry) *kalipa mumutima*.

Indoors, adv. *umunanda*, *mukati*.

Be **Industrious**, v. *limba*, *kosa*.

Infant, n. *umwana mbuza* (*awana wambuza*).

Infect, v. *ambukizya*.

Inferior, a. *-awipa*, *-ayanguka*.

Be **Infirm**, v. *naka*.

Inform, v. *wizya*, *izizya*, *iziwizya*. Inform against, *songela*, *songelezya*, *wewelela*.

Information, n. (report, account) *iwizyo* (*ama-w.*), *ichisimikizyo*, (general knowledge) *amano*.

Inhabit, v. (*i*)*kala*. The village *is inhabited*, *umuzi waikala wantu*.

Inherit, v. *piana*.

Inheritance, n. (things and persons) *ichokolo* (*ivy-o.*).

Injure, v. w*ifya*, *lasa*. Do an injury (injustice) w*ifya*.

Inoculate, v. *lemba umuti*, *lembo-muti*.

Inquire, v. *fumba*. Inquire into, make an inquiry, be inquisitive, *fumbizya*.

Insanity, n. *usilu*, *ukufunta*.

Insect, n. *akanama kanini*.

Insert, v. (pass into, through) *tunga*.

Inside, adv. prp. *umu*, *move*, *muno*, *mu kati* (*ka*), *muli*. Inside of the man, *muli ngo muntu*.

Insist, v. *patika*, *kosa*.

Insolence, n. *ichinwa* (*ivi-n.*), *ichipwata* (*ivi-p.*), *ichipongwe* (*ivi-p.*).

Inspect, v. *lolezya*, *wenezya* (from v. *wona*).

Install, v. (as heir, successor) *pianika*.

Be **Insufficient**, v. *chepa*.

Insult, v. (treat with disrespect) *pepula*, (with contempt) (*y*)*angula*. See **Insolence**.

Intelligence, n. (intellect) *amano*, (information) *iwizyo*, *ichisimikizya*.

Intend, v. *fwaya*, *temwa*, *-ti*. He intends to go out, *atile afume*.

Intercede, v. *papatila*, *lombela*.

Intercourse, n. Have free intercourse, visit each other, *pempulana*.

Interfere, v. *injilizya*, (vexatiously) *tendeka*, *chuzya*.

Interpret, v. (explain meaning) *wizya amano*, (put in other words, language) (*y*)*aluzya*, (*y*)*alula vyewo vimbi*.

Interval, n. *pa kati*.

Intestines, n. *mala*.

Into, prp. See **In**. Go into, *injila*.

Be **Intolerable**, v. It is intolerable to him, *tekuti avumilile*.

Intoxicate, v. *kolwa*, *kolwezya*. Beer is intoxicating, *uwalwa wakolwa*.

Intreat, v. *lombezya*, *papatila*, *lambila*.

Intrude, v. *injizya ve*.

Invite, v. (call) *ita*, (by gesture) *cheuzya*.

Inward, a. *-a mukati*, (of feelings) *mumutima*, *mukondi* (*mukoli*, &c.).

Iron, n. *ichela* (*viela*),—also of metals in general.

Island, n. *ichisi* (*ivi-si*).

Itch, v. *wawa*.

Ivory, n. *inzovu* (i. e. elephant). See **Tusk**.

Jackal, n. *mumbwe* (*wa-m.*).

Jar, n. (water pitcher) *umutondo* (*imi-t.*), *inongo* (—).

Jaw, n. *umuwango* (*imi-w.*).

Jealousy, n. *uwuwuwa*.

Jeer at, v. *pepula*, *seka*.

Jibe, n. *ichinwa* (*ivi-nwa*).

Jigger, n. *iwundu* (*ama*-w.).

Join, v. *lunda*, *lundika*.

Joint, **Joining**, n. (in general) *umulundo* (*imi-l.*), (of body) *umufundo* (*imi-f.*), (limb) *ichizo* (*ivi-zo*).

Joke, n. *inseko* (—), *umulangwe* (*imi-l.*).

Journey, n. *umwendelo* (*imi-e.*), *ulwendo* (*ama-l.*).

Joy, n. *ukutemwa*, *ukuseka*, *ukusangalala*.

Judge, v. (act as judge, decide suits) *eluzya*, *pingula mulandu*, *sosa mulandu*. n. *umupinguzi* (*awa-p.*), *impinguzi* (—) *ya milandu*.

Juice, n. *amenzi*.

Jumble, v. (e. g. mix dialects) *luvyanya*.

Jump, v. (over) *chiluka*, (as frog) *towoka*.

Jungle, n. *umsitu*, (forest) *ichonde*, (thicket) *ichiwumbu* (*ivi-w.*).

Just, a. *-(i)ne*. Just judgement, *umulandu wine*.

Just, adv. *ve*,—often disparagingly. Just so and no more, only just, *mvi ve*, *mvyo ve*.

Justice, n. *uwine* (of vague meaning, see **Good**).

Keep, v. *sunga*. Keep guard, *linda*, *lindila*. Keep in mind, *kumbukila*. Keep off (by cries) *amila*, (parry) *sola*, (ward off) *chinga*. Keep on doing, *pumilila*. Keep cattle, *weta*.

Keeper, n. *ichilindila* (*ivi-l.*).

Key, n. *imfungulo* (—).

Kick, v. *kuwula*, *sunka*.

Kid, n. *umwana mbuzi*.

Kidney, n. *infyo* (*amafyo*).

Kill, v. *ipaya*, (cause to die) *fwizya*, *pulizya*, *sila*.

Be **Kind**, v. *wamila*, *nakilila*, *petama*, *umvwana*. n. (sort, quality) *umutindi* (*imi-t.*), also *umusango*.

Kindness, n. *wino*, *uwunino*, *umvwano*, *ukunakilila*.

Kindred, **Kinsfolk**, **Kinsmen**, n. *ichifulo*, *wane* (S. *mune*), *awesu*.

King, n. *infumu* (—). See **Chief**.

Kitchen, n. *iziko*, *peziko*.

Kite, n. *ulukozi*.

Knead, v. *kassa*.

Knee, n. *likonko* (*ama-k.*).

Kneel, v. *fukama*.

Knife, n. *ichipula* (*ivi-p.*), (double-edged) *umuele* (*imi-ele*), (large) *ichimwele* (*ivimiele*), (small) *akamwele* (*utumiele*), *ichimayi* (*ivi-m.*).

Knobkerry, n. *inkómolo*, *inkoli* (—).

Knock, v. *puma*, *nona*. Knock against, *ipunula*. Knock at door, *lizya chisasa*.

Knot, n. *ichifundo* (*ivi-f.*), (in a reed, cane) *umpingo* (*imi-p.*).

Know, v. *izi*, *iziwa*. Cause to know, *wizya*. I do not know, *kaya*, *nsizi*.

Knowledge, n. *amano*.

Knuckles, n. (fist) *inkonyo*.

Labour, n. *umulimo* (*imi-l.*).

Be **Lacking**, v. (deficient) *chepa*.

Lad, n. *umulumbwana* (*awa-l.*).

Ladder, n. *ulukwelelo* (*ama-k.*).

Ladle, n. *ichande* (*ivyande*).

Lady, n. (chief's wife) *umusano* (*awa-s.*).

Be **Lame**, v. *sunta.*

Lament, v. *lila, dandaula.*

Lamp, n. (foreign) *uluwasyo* (*ama-w.*). Natives use a small bowl, *ululilo* (*ndilo*), with oil in it.

Land, n. (region) *ichalo* (*ivyalo*), (dry land) *umusili* (*imi-s.*). Mainland, *umulundu.*

Landing-place, n. *ichawu* (*ivyawu*).

Language, n. *ukusosa, ukuewa, vyewo.*

Large, a. *-kulu.*

Last, n. *-a kusila, -a nsilo, -a panuma.* At last, *ayapwa* (when it was finished). v. (endure, wear well) *kokola.*

Be **Late**, v. (long in coming) *kokola*, (fail to arrive in time) *chelewa.*

Lath, n. (cross-stick, for carrying grass of a roof) *uluango* (*amango*).

Laugh, v. *seka, sekezya.*

Launch, v. *sukulizya.*

Law, n. Go to law, *panga mulandu, enda munsaka* (chief's place of hearing).

Lawful, a. See **Right, Good.**

Lawsuit, n. *umulandu* (*imi-l.*).

Lay, v. (set, place) *wika.* Lay down, *wika pansi, lalika.* Lay eggs, *wikila amani.*

Lead, v. (go in front) *tanjila*, (convey) (*w*)*ula, twala.*

Leader, n. (chief man) *umukulu, kapitao.*

Leaf, n. *iwula* (*ama-*w.). Come into leaf, put out leaves, *soka mawula, tumba.*

Leak, n. *vwa.*

Lean, a. Be lean, *onda.* v. *inama, sendama.*

Learn, v. *sambila, isambizya.*

Least, adv. See **Most.**

Leather, n. *inkanda*, (untanned) *impapa* (—).

Leave, v. *sia, leka.* Leave off (come to an end), *sila, pela.* (See **End.**) Be left, *syala.* Leave me some, *nsilapo.* Take leave of one another, *lekana.*

Leaven, n. (yeast, &c.) *ichimela.*

Left-hand, n. *ukunso.*

Leg, n. *ukulu* (*amolu*, i. e. *amaulu*), (lower, shin) *umkonzo* (*imi-k.*), (upper, thigh) *ichiwelo* (*ivi-w.*).

Leisure, (time for) *insita.*

Lend, v. (to be returned) *asima*, (to be paid for) *apwizya, kopezya.* (See **Borrow, Debt.**)

Length, n. *utali.*

Lengthen, v. *talimfya, lefya, kuzya* (make bigger), *chizya* (carry on, make project).

Leopard, n. *ing'o* (—).

Leprosy, n. *iviyona.*

Less, a. (less than) *-nini kuli, -achepa kuli.* Make less, lessen, *pungula, punguzyanya*, (take from) *fumya.*

Let, v. (allow) *leka, lekela.* Let go (unloose) *kakula*, (pardon, let off) *lekela.* Let alone, *sia, leka.* Let down clothes, *sunsula.* Let us go! *tuende! tokwiye!*

Be **Level**, v. *lingana, lungama.* Make level, *linganya, lungamika.*

Liar, a. *muwufi* (*awa-wufi*), *ulawepa.*

Be **Liberal**, v. *pezya* (Int. of *pa*), *pela.*

Lick, v. *nyanga.*

Lie, n. *uwufi, ukuwepa.* Tell a lie, *sosa uwufi, wepa*, (downright) *wepa ve, wepezya.* v. *lala*, (on face) *ivunama*, (down) *lala pansi*, (on back) *lala usaneme*, (on side) *lala kawea.*

Life, n. (vital force) *umoyo* (also formerly *umweyu*), *umtima*, (heart, i. e. physical life), (health, soundness) *musuma*, (soul) *muzimu.* Thus in death, *umtima wafwa*, the heart (life) is dead. Come to life (after death), *wuka, zizimuka.*

Lift, v. *nyamula, sumbula, imya, pita* (carry), *inula.* Lift oneself up, *inuka, ima.*

Light, n. *ukuwuta* (whiteness, brightness), *ukuyaka* (of flame, &c.), *ukuwala* (blaze, as sun, moon), (sudden burst of light) *ing'wee.*

Give light, make light (as fire, lamp), *sanika*. Be light (lighted up, bright, as a room), *sweta*. A light, *umulilo* (fire), *umwenji* (firebrand), *uluwasyo* (lamp, lantern). a. (in colour) *-awuta*, *-asweta*, (in weight) *-nini*, *te -afina*, *te -alema*. The load is light, *ichipe chaanguka*, *techifina*. Make light, lighten (load), *pungula* (lessen). v. (make, give light) *sanika*, (set alight, kindle) *yazya*.

Lightning, n. *akampezi* (*utu-mp.*). Come and go like lightning, *vyata*.

Like, v. *temwa*, *fwaya*, *konda*, (much) *temwezya* (also *temezya*). a. *-mo*, *umsinku ummo*. Be like, *linga*. What is it like? *yalinganji?* It is like grass (green), *yaling-e-zani*. Make like, *linganya*. conj. *nga*, *nti*, *kuwati*, *ukuti*. Like me, *nga newo*.

Likely, a. Be likely to (inclined, tend to) *temwa*. It is likely, *kano*, *kansi*, *yangula*.

Likeness, n. (picture, carving) *ichinzingwa* (*ivi-n.*).

Limb, n. *ichizo* (*ivizo*, — in particular, a man's upper leg, thigh).

Limit, n. *umupaka* (*imi-p.*).

Line, n. (series, side by side) *umutande* (*imi-t.*), (one behind the other) *umulongo* (*imi-l.*). Put in a line, *longa*, *wika mutande*.

Linger, v. *kokola*.

Lion, n. *inkalamu* (—).

Lip, n. *umulomo* (*imi-l.*).

Listen, v. *umvwila*, *umvwizya*.

Little, a. *-nini*, *-che*. A little thing, *ichintu chinini* (or *chiche*), (very little) *akantu akanini*, (very, very little) *akantu akanini kantu*. A little, *panini*. Little by little, *panini panini*. Be little (deficient, not enough), *chepa*.

Live, v. (be alive) *-li na umoyo*, *-wa -a musuma*, (reside) (*i*)*kala*, (pass life) (*y*)*enda*. Live on, *chilila*.

Liver, n. *ichiwu* (*ivi-wu*).

Lizard, n. *imbulu* (—).

Load, n. (in general) *ichipe* (*ivipe*, —properly, a large basket), (bundle) *umutolo* (*imi-t.*), (bale of calico) *umutumba* (*imi-t.*), (case, box) *ibokosi* (*ama-b.* — from the Engl.). Pack a load, *panga*, or *kaka*, *ichipe*. Take up (a load), *twala*, (*w*)*ula*. Put on the head, or shoulder, *twika*. Carry (a load), *pita*. Put down, *tula*. Arrange loads, *longa ivipe*. Stick for carrying a load before and behind, *umutembo*, for steadying a load behind, *umutembo wa chilipwila*. A load so carried, *ichikolosa* (*ivi-k.*). v. (gun) *panga*, *longa* (*infuti* — with a bullet, cartridge, *mwichipolo*).

Loan, n. See **Lend**, **Debt**.

Loathe, v. *patizya*, *tupizya*.

Locust, n. *inzombe* (—), *inzye* (—).

Log, n. (trunk of tree) *insinde* (—).

Loin, n. *uluwunda* (*ama-l.*).

Loiter, v. (be long, late) *kokola*.

Long, a. *-tali*, *-kutali*. Long ago, for a long time past, *kale* (very long, *kale wine*). A long way, *ukutali*. It is a long way off, *mpa apatali*. v. (desire, covet) *kumbwa*.

Look, v. (*w*)*ona*, sometimes *wena*, (carefully) *lolezya*, *wenezya*, (appear) *oneka*. Look here! *wona!* Look for, *fwaya*. Look about (peep), *lingila*. Look out (be careful), *sunga*, *sungila*.

Looking-glass, n. *kaikole* (—).

Loop, n. *ichiponje* (*ivi-p.*).

Be **Loose**, v. (slack, not tight) *naka*. Make loose (slack) *nazya*. Let loose, (let go, let escape) *lekela*, *izuila*, *panuzya*, *poza*, *fumya*, (unfasten) *kakula*, (let down clothes) *sunsula*.

Lose, v. *luwya*. Be lost, *luwa*. Let (cause to) be lost, *luwuzya*.

Loss, n. *isyamo* (*ama-s.*).

Loud, adv. *pakulu*, *kantu*. Speak loud, *sosezya*, *lizya*.

Love, v. *temwa*, *fwaya*. Be loved, *temezwa*, *temelwa*, *temekwa*. Love much, *temwezya*, *temezwa*. Love each other, *temwana*. Cause to love each other (reconcile), *temwanizya*. I (you, he, we, &c.) love sincerely,

natemwa ukondi (*ukoli, ululi,* &c.). (My) dearly beloved, *watemezwa ukondi.*

Low, a. *-a pansi, -nini* (small), *-a yanguka* (inferior, despicable). The lower part (e. g. of a tree, the foot, — of a river, down stream) *isamba,* (of gun, spear) *itako.*

Lower, v. (let down gently) *inamika,* (suddenly) *poza,* (clothes) *sunsula,* (a load) *tula,* (lessen) *pungula.*

Luck, n. (good) *isyuko,* (bad) *isyamo.* Good luck! *Lezaye!*

Be **Lucky**, v. *syuka.* Not be lucky, *syama.*

Luggage, n. (loads) *ivipe,* (property) *ichuma.*

Lump, n. (of porridge, in eating with fingers) *isono* (*ama-s.*).

Lung, n. *pupu* (*wa-p.*), *pupwe,* sometimes *pafwa* (—).

Lust, n. *ukukumbwa.*

Luxury, n. *ukwenda uwino.*

Mad, a. *-silu, -afunta.* Be mad (crazy), *funta.* A madman, *isilu* (*ama-silu*). Being mad, madness, *usilu, ukufunta.*

Magic, n. (witchcraft) *ukuloa, ulozi.*

Be **Maimed**, v. *laswa.*

Mainland, n. *umulundu.*

Maize, n. (plant, cob, and grain) *ichilonga* (*ivi-l.*). (See **Indian corn.**)

Make, v. (in general, cause, form, produce) *chita, panga, lenga,* (as potter) *wumba,* (compel) *patika,* or Cs. form of verb, (make up, form in combination) *kumana.*

Male, n. *-analume, -lume.*

Man, n. (person) *umuntu* (*awantu*), (male) *umwanalume* (*wana-l.*), *umulume* (*wa-l.*), (full-grown) *umukulu* (*wa-k.*). A big man, *ichimuntu* (*ivi-wantu*). A little man, *akamuntu* (*utuwantu*).

Manage, v. (effect, bring about) *chita, panga,* (contrive, direct) *chita (or panga) amano,* (control, put right) *wamya.*

Manhood, n. *ukulu.*

Mankind, n. *awantu wonse.*

Manners, n. Good manners, *muchinzi.*

Manslaughter, n. Commit manslaughter, *ipaya te umumbo.*

Many, a. *-inji.* Many times, *kuinji.* Many people (a great crowd), *iviwantu.* Be many (abundant), *(y)ula.*

Mark, n. *ichiziwilo.* v. mark out a (circular) hut, *sika ng'anda.*

Marriage, n. *ukuupa, uufi.*

Marry, v. (man or woman) *upa,* (of both) *upana,* (give in marriage) *ufya.*

Marsh, n. *amatipa.*

Marvel, n. (wonderful thing) *ichipa* (*ivipa*).

Master, n. (of house, property, slaves, &c.) *umwine* (*awene*), spoken of also respectfully as *umwine wakwe,* and addressed as *asikulu* or *sikulu,* or, if a chief, *akalonga, umsumba.*

Mat, n. (of reeds split and threaded together side by side) *impasa* (—), or *umpassa* (*imi-p.*), or *upeso,* (long and narrow) *tungulula* (—), (of other makes) *umukeka* (*imi-k.*). Make a mat, *luka mpasa.*

Matter, n. (affair) *ichintu* (*ivintu*), *umulandu* (*imi-l.*), (pus) *amafina.*

Meal, n. (flour) *uwunga,* (food) *ichakula.* Make a meal, *lia,* (a full meal) *ikutizya.*

Mean, a. *-ayanguka* (despicable). Means, (method) *amano,* (money) *ichuma.*

Meaning, n. *amano,* (reason) *ichifukwa.* What is the meaning of this word? *nchi chewo amanondi?*

Meanwhile, adv. *mukati.*

Measure, v. *linga, ezya.* n. (mode, means of measuring) *umulingo* (*imi-l.*), *umwezyo* (*imi-e.*).

Meat, n. *inama,* (the lean part) *umunofu* (*imi-n.*).

Meddle, v. *tendeka, injizya*—often with *ve* added to the verb.

Medicine, n. *umuti* (*imiti*),

(charm, spell) *uluwuko, uwanga.* Have recourse to, use medicine, w*uka.* Medicine man, *ing'anga, insing'anga* (—).

Meet, v. *kumana,* (join) *lundana,* (together, assemble) *longana, sonkana.* Meet with (come on), *sanga.*

Meeting, n. *ukukumana,* (concourse of people) *iwumba* (*ya wantu awenji*), *umulongo, iviwantu.*

Be **Melancholy,** v. *langaluka, zingwa, dandaula.*

Melt, v. *sungulika.*

Memory, n. *ukukumbukila.* To keep in memory, as memorial, *ukukumbuzya.*

Mend, v. *wamizya,* (by joining) *lunda.*

Mention, v. *sosa,* (to) *izya.*

Merchandise, n. *amakwewo* (S. *ukwewo*).

Merchant, n. *umkusita* (*awa-k.*).

Mercy, n. *ichisa.* Have mercy, be merciful, *chita ichisa.* Ask for mercy, *papata.* Have mercy on me! *Umwe n-e-chisa nane!*

Be **Merry,** v. *seka,* (*y*)*angala, sangala.*

Mess, n. (confusion, fix) *ukutawatawa.* Get out of a mess, *panuka mukutawatawa.* Make a mess (jumble) of, *luwyanya.*

Messenger, n. *itenga* (*ama-t.*).

Metal, n. (in general) *ichela,* especially iron.

Method, n. *amano.*

Middle, n. *kati, pa kati,*—sometimes *iliso* (eye).

Midnight, n. *usiku chelele.*

Migrate, v. (leave a place) *sela,* (move to another place) *kuka.*

Milk, n. *umkaka* (formerly *isulu*). Give milk, *saka.* Milky way, *mukula usiku.* v. *kama.*

Mill, n. (stones for grinding grain) *amawe* (S. *iwe*).

Millet, n. *uule.*

Mimic, v. *linga, konka.*

Mind, n. (intellect) *amano,* (feelings) *umutima.* v. (attend to) *sunga, umvwa.*

Mine, a. *-anji.*

Miracle, n. *ichipa* (*ivipa*).

Be **Mischievous,** v. (foolish) *pusika,* (harmful) w*ifya.*

Be **Miserable,** v. (in wretched condition) *sauka, kululuka, zingwa,* (homeless, friendless, deserted, bereaved) *mánama, chula, kawa.*

Miserliness, n. *akaso.*

Misfortune, n. *isyamo* (*ama-s.*).

Miss, v. (fail to hit) *pusa,* (feel sad) *mánama.*

Mist, n. *umuwinga, ufuwe, fufuta.*

Mistake, v. (do wrongly) w*ifya.* Make many mistakes (make a mess, jumble), *luwyanya.*

Mix, v. *kumbanya, timbanya,* (as ingredients, in cooking) *sanzya,* (jumble together, make a mess of) *luwyanya.* Be mixed together, *sanzyana, kumbana.*

Moan, v. *tenda.*

Mock, v. (ridicule) *pepula, seka.* (See **Mimic.**)

Be **Moderate,** v. (self-restrained) *ilezya.*

Modesty, n. *insoni.*

Money, n. *indalama, amapesa.*

Monkey, n. (baboon) *kolwe* (*wa-k.*). Other kinds are *insanji* (—), *itumbwili* (*ama-t.*).

Month, Moon, n. *umwezi* (*imiezi*). Full moon, *umwezi umukulu.* New moon, *umwezi kanini.* The moon is waning, *umwezi ukopelela.*

Moonshine, n. *ukuwala kwa mwezi.*

Morass, n. *amatipa.*

More, a. More (than), *-inji* (*kuli*), *kuchila* (*kuli*). Five and no more, *zisano epela.*

Morning, n. (in general) *uluchelo.* Dawn is expressed by *ukucha* (dawning), *wacha* (i. e. *usiku wacha,* night is ending), *kwacha* (it is dawn), (early) *ukumacha, uluchelochelo.* To-morrow morning, *mailo wacha.* Next morning, *uluchelo lwakwe.* Let us get up early in the morning, *tuchelele kale* (very early, kale kale).

Mortar, n. (wooden, for pounding

grain, &c.) *ukuwende* (*ama-w.*: see **Pound**), (for building, mud) *ivu*.

Mosquito, n. *uwuzuzu* (*mbuzuzu, nzuzu*).

Most, adv. The highest (and lowest) degree is expressed by *kuchila zyonse* (more than all), or by *-eka* (only), *-mo* (uniquely), *-ine* (truly).

Mother, n. (one's own) *wama* (—), *yangu* (*awa-y.*), (of others) *nyina* (*awa-n.*). My mother, *wama newo*, or *wanji, yangu yanji*, (your mother, *nyoko, nyokowe*—his mother, *wany inawo*). Wife's mother, *nyina vyala*. On the mother's side, *-a kuwama*.

Mould, v. (as potter) *wumba*. n. (soil) *ivu, iwumba*.

Moulder, v. (*w*)*ola*.

Mound, n. *akapili* (*utu-p.*).

Mount, v. *nina*, (of a hill, also) *tumbila*.

Mountain, n. *ichipili* (*ivi-p.*), *ulupili* (*ama-lupili*).

Mourn, v. *lila, dandaula*.

Mouth, *akanwa* (*utunwa*). Open mouth wide, *asamula*, (yawn) *aula*. Take a mouthful, *suna isono*.

Move, v. *sezya*, (go) (*y*)*enda, ima, pita*, (excite feeling) *yazya mutima*. They moved on, *wati pantanzi*. Move house, *kuka, sama*. Move from a place, *sela*, (Act.) *sezya*.

Mow, v. (cut grass) *sewa izani*.

Much, a. *-inji*. Be much of (abundant), (*y*)*ula*. Be too much for, *kanga, avya*. adv. *pakulu, kuinji, kantu*.

Mucus, n. (in the nose) *ichifini*, (from the nose) *ivimina*.

Mud, n. *amatipa*.

Muddle, n. Make a muddle of (jumble together), *luwyanya*, (blunder) *wifya*. Get out of a muddle, *panuka mukutawatawa*.

Mud-fish, n. ('barbel') *kaponta* (*wa-k.*).

Multitude, n. *iwumba, umulongo, (of people) iviwantu*.

***Murder**, v. ipaya, sila wantu*.

Muscle, n. *umunofu* (*imi-n.*).

Music, n. Musical instruments are *izeze* (guitar), *ichipangv* (*ivi-p.*), *akalimba* (*utu-l.*), *akalumbu* (*utu-l.*), *ing'oma* (drum), *ingolwa* (horn). Make music, *lila, lizya*.

My, Mine, a. *-anji*. My own, *-anji newo*.

Mystery, n. (something uncanny, unnatural) *umwiko* (*imi-iko*), (a marvel, miracle) *ichipa* (*ivipa*).

Nail, n. (of the body, claw) *ichala* (*ivyala*).

Naked, a. *-o-luvunwa, -o-wamba*.

Nakedness, n. *uluvunwa, uwamba*.

Name, n. *izina* (*ama-z.*).

Nap, n. Take a nap, *sipula*.

Narrow, a. *-nini* (small), *-afina*.

Native, n. (belonging to a place or region) *umwine* (*awene*) *wa chalo*, (black person) *umuntu wafita*. Be a native of (born at) a place, *vyaliwa*.

Be **Naughty**, v. (as a child) *pusika*.

Navel, n. *umutoto* (*imi-t.*).

Near, a. *-ipi, -a pepi*. Adv. *pepi, panini*. Come near, *iza pepi*, (as a standard, limit) *kuma*.

Neck, n. *umukosi* (*imi-k.*).

Necklace, n. *uwulungu* (*ama-l.*), i. e. beads.

Needle, n. (native, for mats) *umwando* (*imi-a.*), (for sewing) *ichitungo* (*ivi-t.*), *akela kakowila, uwusalu*.

Neighbour, n. *mune* (*wane*).

Neither, conj. Neither this nor that, *te nchi te nchi*.

Nest, n. (of wild birds) *ichisa* (*ivisa*).

Net, n. (for fishing) *uwusumbu* (*ama-s.*). Set a net, *tea usumbu*.

Nevertheless, conj. *kambi*.

New, a. *-pya, -a nomba*.

News, n. *ilyasi* (*ama-l.*, i. e. talk, subject of talk), *amakani*. What is the news? *malyasi a siani? malyasi anzi* (or *andu*)? Tell me the news from yonder, *mbwizye ilyasi lyanko*.

Nice, a. *-(i)ne, awana.* (See **Good.**)

Niggardliness, n. *akaso*, (as to food) *uwuwa, ukutana.*

Night, n. *uusiku* (*nsiku*). Nightfall, *kwaila.* Night comes on, *usiku waila.* Night comes to an end, *usiku wacha.* Dead of night, *usiku chelele.*

Nine, a. *-sano na -nne.*

No, adv. *yai, itapali yai.* Say 'no', *kana.* No, there is not (none), *tapali yai.* No one, no body, *tapali muntu.*

Nod, v. (as a sign) *vumila umutwe.*

Noise, n. (uproar, disorder) *ichiwawa* (*ivi-w.*), *umungwe.*

None, a. There is none, *tapali chintu yai.*

Nonsense, n. *ukupusa.*

Noon, n. *akazua pa kati k-omutwe.*

Nose, n. *impuno.*

Not, adv. (as a separate word) *te*, (in combination) *ta, si.* It is not far, *te ukutali.* He is not here, *utalipo.* I do not want, *nsikofwaya.* Not so, do not, *mwandi.*

Notch, n. *ulupanda* (*ama-p.*).

Now, adv. (at the present time) *nomba, mpa, pano, siku zino*, (as continuative Conj.) *nomba.*

Number, n. (quantity) *uwinji.*

Nurse, v. (attend to sick man) *wuka.*

Oath, n. Take an oath (swear), *lapa, lapila.* Use oaths (curse), *lapizya.*

Obey, v. (a person) *umvwa*, (orders) *umvwa, sunga.*

Object, v. (refuse) *kana.*

Oblige, v. (put pressure on) *patika, patikizya*, (be kind to) *wamila.*

Observe, v. (notice) *wona*, (carefully) *wenezya, lolezya*, (attend to, obey) *umvwa, sunga.*

Obstinacy, n. *imia, ukukosa.*

Obstruct, v. *pingila, lezya* (make leave off), *chinzya, chilikizya, imilika, kanga.*

Occupation, n. *umulimo* (*imi-l.*).

Odd, a. See **Curious.**

Of, prp. *-a.*

Offend, v. *wazya mutima.* It offends me, *ichambazya mutima.* I am offended, *umutima wawazya.*

Offer, v. (put out) *fumya*, (as sacrifice) *pupa, pupilila.*

Offering, n. (e. g. for rain, luck, safe journey) *ichipupo* (*ivi-p.*), (to keep off animals, &c.) *ichipela* (*ivi-p.*). Make an offering, *chita ichipupo, pupa, pupilila.*

Often, adv. *kawili kawili.*

Oil, n. *amafuta.* Castor oil, *amafuta a mono.* Apply oil, *sua.*

Old, a. *-kote, -nkota, -kulu, -a kale.* An old man, *umukote, umkulu.* He is old, *wavyelwe kale, nsiku zyakwe zyayula.* Old age, *ukote, ukulu.*

Omit, v. (leave out) *leka*, (pass over) *chila, pita, chizya, pitilizya.*

On, adv. prp. *pa*, (on top of) *pa mulu wa*, (forward) *pantanzi.*

Once, adv. (one time) *kamo*, (one day) *limo.* At once, *nomba, kangu, wangu.*

One, a. *-mo.* At one place (time), *pamo.*

Only, a. (alone, unique) *-eka, -enka, -mo*, (so, and no more) *epela*, (just that — contemptuously) *ve.* Except only, but only, *kuntu.*

Ooze out, v. *vwa.*

Open, v. (unfasten) *kakula*, (as door) *izula.* Ap. *izuila*, (as bottle, uncork) *chilula.* Open mouth wide, *asamula.* Open the eyes, *ziuka.* a. (bare, clear) *-awuta, -asweta*, (open at top, roofless, uncovered) *-a ichipupa.*

Openly, adv. *pameso, pantanzi.*

Ophthalmia, n. *ukulwala meso.*

Oppose, v. *kana, pinga, kanga.* (See **Hinder.**)

Oppress, v. *wifya, tendeka, chita chipwata.*

Or, conj. *yangula, pambi.*

Ordeal, n. Undergo ordeal of drinking poison, *nwa umwavi.*

Order, v. (give directions to) *wizya, izizya*, (arrange, direct) *panga, panga amano.* n. *ipango* (*ama-p.*), *amano.* Give orders, *vizya*, or *panga, amano.* Obey orders, *sunga amano.*

Origin, n. *intulo* (—). (See **Begin.**)

Ornament, n. *isamiko* (*ama-s.*). Wear ornaments, *sama, isamika.*

Orphan, n. *umusiwa* (*awa-s.*).

Other, a. (similar) *nakwe* (i. e. to him, it, *-nao*, to them, &c.), (different) *-imbi.* Belonging to other people, *-a wene.* Otherwise, *pambi, vimbi.* It is (should be) otherwise, (not so, do not), *mwandi.*

Ought, v. Expressed by *wama. Chawama*, it is well, i. e. you ought.

Our, a. *-esu.*

Out, Outside, adv. *kunze, panze.* Go out, *fuma.* Put out, *fumya.* He is out (not here), *utalipo.* Just outside the village, *ku mbali ya muzi.*

Outrage, n. *ichipwata* (*ivi-p.*).

Outward, a. *-a kunze.*

Outwit, v. *wepa, chenjezya, punza.*

Over, adv. prp. *ku* (or *pa*) *mulu* (*wa*). Pass over, (cross) *awuka*, (exceed, pass above) *chila*, (let pass) *lalika, leka, chizya, pitilizya.*

Overcome, v. *kanga, chila, chinzya.* Be overcome, *kangwa, vilwa.*

Overflow, v. (pass over) *chila.* (See **Flood.**)

Overlook, v. (superintend work) *kulumizya*, (let pass) *leka, lalika.*

Overturn, v. *alula.*

Owe, v. (have debts), see **Debt.**

Own, v. (possess) *kwata* and *kwete*, (confess) *vumila.*

Owner, n. *umwine* (*awene*).

Ox, n. *ng'ombe yanalume.*

Pacify, v. *teka*, (quarrellers) *yanya, pokezya.*

Pack, v. (arrange) *longa.*

Package, n. (bundle) *umutolo* (*imi-t.*).

Pad, n. (of grass) *ingana* (—).

Paddle, n. *inkafi* (—). v. *sika nkafi, sika uwato.*

Pain, v. (cause pain) *chena, chenezya, chita*, (be painful) *kalipa.* Be in pain, *chenwa.*

Paint, n. (colouring material) *impemba, lanji.* Apply paint (plaster, &c.) *singa.*

Palings, Palisade, n. (fence) *ichipango* (*ivi-p.*), (stockade) *ilinga* (*ama-l.*).

Palm, n. (raphia) *umwali* (*imi-w.*), (leaf) *ichiwali* (*ivi-w.*), (flat of hand) *ulupi* (*amapi*).

Pant, v. *pema.*

Papaw, n. (tree) *umpapaya* (*imi-p.*), (fruit) *ipapaya* (*ama-p.*).

Pardon, v. *leka, lekela*, (release) *kakula, zuila.*

Parent, n. *umuvyazi* (*awa-v.*), *uvyala* (*wavyala*).

Parry, v. (strike aside) *sola.*

Part, n. (portion, share) *inkana* (—), (piece) *ichipande* (*ivi-p.*).

Particle, n. (of dust) *akavu* (*utuvu*), (of sand) *akamsenga* (*utumi-s.*).

Partition, n. *ichipiku* (*ivi-p.*), screening off a compartment, *ichipinda* (*ivi-p.*, in a native hut).

Party, n. (of people) *umulongo* (*imi-l.*).

Pass, v. (along, on, by) *pita*, (*y*)*enda*, (over, beyond) *chila*, (through, Nt.) *tulika*, (through, Act.) *tunga*, (off, come to an end) *pela, sila.* Let pass (omit), *pitilizya, chizya.* n. (gorge, gap) *impata* (—).

Passionate, a. *-a nkanza, -kali.*

Past, a. *-a kale.* In the past, *kale.* It is past (ended, done with), *chapwa, epela.*

Path, n. *inzila* (—).

Be **Patient**, v. (accessible, ready to hear) *nakilila, petana*, (persevering) *limba, kosa.*

Pattern, n. *umulingo* (*imi-l.*).

Paw, n. *ulukasa* (*ama-k.*).

Pay, v. *futa*, (wages) *lambula.*

Payment, n. *ukufuta, ifuto* (*ama-f.*), (wages) *ichilambu* (*ivi-l.*).

Peace, n. (general well-being) *mutende*. Live in peace and quietness, *ikala ve, ikala pa chi-fulo* (i. e. among one's own people).

Peel, v. *pala*.

Peep, v. (peer, pry) *lingila*.

Penalty, n. (fine) *ifuto* (*ama-f.*).

Penetrate, v. (pass through hole) *tulika*.

People, n. *awantu*.

Perhaps, adv. (I don't know, I daresay, possibly, probably, &c.) *yangula, kano, kansi, yangu*.

Permit, v. *leka, lekela*.

Perplex, v. *kangizya, kaikizya*.

Persecute, v. *tendeka*, wifya.

Persevere, v. *limba, kosa, yezya*, (keep on at) *pumilila*.

Person, n. *umuntu* (*awantu*).

Perspiration, n. *ickiwe, amatukuta*.

Persuade, v. (try to influence) *papata, pepeza*.

Pestilence, n. *inzandukila, intenda ikulu*.

Pestle, n. (pounding pole) *umusi* (*imi-si*). (See **Pound**.)

Pick up, v. (find by accident) *tola*.

Picture, n. *ichinzingwa* (*ivi-n.*, i. e. likeness).

Piece, n. *ichipande* (*ivi-p.*), (share) *inkana* (—).

Pig, n. (wild) *inguluwe* (—), (tame) *inkumba* (—).

Pigeon, n. *inkunda* (—), (wild) *ichiwa* (*ivi-wa*).

Pigeon-house, n. *ichikunda* (*ivi-k.*).

Pile up, v. (one on another) *tuntika*.

Pillow, n. (of reeds, head-rest) *musau* (*imi-s.*).

Pinch, v. *fina ichala*.

Pipe, n. (bowl) *ichikololo* (*ivi-k.*), (stem) *umupembe* (*imi-p.*).

Pit, n. *ichilindi* (*ivi-l.*), (pitfall for game) *uwuzima* (*ama-z.*).

Pitcher, n. *umutondo* (*imi-t.*), *inongo* (—).

Pity, n. *ichisa*.

Place, n. (place of residence, spot occupied) *ichene* (*ivyene*). This place, *mpa, pano*. That place, *palya, pano*. Take place, *pona, ponela*. v. *wika*, (with care) *teka*.

Plain, n. (grassy flat) *ichinika* (*ivi-n.*), (flat country, no hills) *chalo chalungama*, or *chalalilila*.

Plait, v. (hair, grass, &c.) *luka*.

Plan, n. (design, method) *amano*. Make a plan, *panga amano*.

Plank, n. *ichiti chapapatala*.

Plantation, n. *umunda* (*iminda*), *uwalla* (*ama-w.*). (See **Garden**.)

Plaster, n. (mud) *ivu* (*amavu*), (a lump) *ichivu* (*ivivu*). v. (first plastering) *masa, mata*, (final coat) *singa*.

Platform, n. (for watching crops) *ichitewa* (*ivi-t.*).

Play, v. (in general) *angala*, (a ball) *twa mupila*, (music) *lizya*.

Pleasant, a. *-(i)ne, -awama, -atemwezya*.

Please, v. *wamila, temwezya*. Be pleased, *temwa, seka, angala*. If you please (I beg you), *napapata*.

Pleasure, *ukutemwa, ukuseka*.

Pledge, n. give pledge (bail), *luwula*.

Pleiades, n. *isangu*.

Be **Plentiful**, v. *(y)ula, -wa -inji*.

Be **Pliant**, v. *naka-naka*.

Pluck, v. (flowers) *tondola*, (maize) *kowola*, (a fowl) *tupula*.

Plunder, v. *teka*. n. *ivyakuteka*.

Plunge, v. (jump) *chiluka*, (into water) *iwila*, (dip) *sambizya*.

Pocket, n. *libeti* (*ama-b.*), *itumba* (*ama-t.*), (fold of dress, used as pocket) *ichifunda* (*ivi-f.*).

Point, n. (sharp, of weapon, &c.) *isonga* (*ama-s.*), *akalomo* (*utu-l.*), (blunt end) *impelo* (—).

Point out, v. *sonta*, (carefully) *sontelela, sontelezya, sontelezezya*, (show) *langa, langizya*.

Poison, n. *uwanga*, (for arrows) *ulembe*, (for fish) *uwuwa, akanchenzi*. v. *sila ku wanga*, (fish) *loa uwanga*.

Pole, n. (in general) *ichiti* (*ivits*) (for house-wall) *ulupanda* (*mpanda*),

(upright, for supporting roof) *umpumpu* (—), (for verandah-props) *ulusanimila* (*in-s.*), (rafters of roof) *ulusonta* (*nsonta*), (for carrying loads before and behind) *umutembo* (*imi-t.*).

Polish, v. (by rubbing) *kuza.*

Politeness, n. *muchinzi.* Show politeness, be polite, *chindika, chindikizya.*

Pond, Pool, n. (in river) *itenga* (*ama-t.*), (isolated) *ichiziwa* (*ivi-z.*).

Poor, adj. (utterly destitute) *-kafu*, (inferior in quality) *-awipa, -ayanguka.* He is very poor, *takwata mukwamba.*

Porcupine, n. *inyunji* (—).

Porridge, n. *insima* (—, of any kind of grain), (thin, gruel) *ivisunga.*

Porter, n. (carrier, messenger) *itenga* (*ama-t.*).

Possess, v. *kwata, kwete, -wa na, -wa -ine -a.*

Possessions, n. *ichuma, uwuwoni.*

Possessor, n. *umwine* (*awene*).

Possibly, adv. *yangula, kano, kansi.*

Post, n. (wooden) *ulupanda* (*ama-p.*). (See **Pole**.)

Postpone, v. *lalika, fuvya.*

Pot, n. See **Cooking-pot, Vessel.**

Potato, n. (sweet) *imbatata* (—).

Potsherd, n. *ichinga* (*ivinga*).

Potter, n. *umwumba inongo, umwumvi* (*awa-w.*). Do potter's work, work in clay, *wumba.*

Pouch, n. *libeti* (*ama-b.*), *itumba* (*ama-t.*).

Pound, v. (as grain in mortar) *twa.* She is pounding sorghum in a mortar with a pestle, *ukotwa masaka mukumende ku musi.*

Pour, v. *ita.* Pour away, *tulula.* Pour over something, *samba.*

Poverty, n. *ukafu.*

Powder, n. (gun) *wonga.* (See **Flour, Dust.**)

Power, n. (physical) *ivizo*, (mental) *amano*, (authority) *ukulu, ufumu.*

Practise, v. (exercise oneself, try) *yezya.*

Praise, v. (acknowledge goodness, merit, benefits) *lumba*, (flatter) *tazya.*

Pray, v. *lomba, papata, lambila* (see **Ask, Beg**), (to God) *pempela, pupilila.*

Prefer, v. (choose) *sala*, (like) *temwa.*

Pregnant, a. Be pregnant, *imita.* She is pregnant, *n-e-vumo* (*na ivumo*).

Prepare, v. (make, get) *chita, (w)ula, fwaya*, (put in good order) *wamizya, singa, longa.*

Present, n. (worthless) *ichintu cha waka*, (complimentary) *ichintu cha muchinzi, umuchinzi.* Make a present, *-pa, -pa ve*, (freely, liberally) *pela, pezya.* a. *-a nomba, -a pano.* He is present, *ulimpa.*

Presently, adv. (soon) *nomba*, (after a time) *panuma, pambi, mailo.*

Preserve, v. *sunga.*

Press, v. (with finger) *tonya*, (heavily) *fina, lema.*

Pretend, v. *ichita*, w*epezya, chita uwufi.*

Pretty, a. *-awama, -ne.*

Prevent, v. *kanga, pinga, lezya.*

Price, n. What is the price? *ukosita siani* (how do you sell)?

Prick, v. *tunga.*

Pride, n. (arrogant conduct) *ichizaza, ukuipa ufumu.*

Prisoner, n. (of war) *inkole* (—).

Private, a. Private affair, *uupo* (*ama-po*). In private, privately, *pa upo.*

Probably, adv. *kano, kansi, yangula*—i. e. I daresay, it may be.

Procure, v. *twala*, (*w*)*ula, leta.*

Produce, v. (make effect) *chita, lenga*, (put forth) *fumya*, (as offspring) *vyala*, (as fruit) *twala*, (as buds, flowers) *tumba, soka.*

Profit, v. (get gain) *nonka*, (succeed) *syuka.*

Be **Profitable**, v. *wamila.* Not be profitable, w*ipila.*

Prohibit, v. *lezya, lezezya, kanizya.*

Projection, n. *ichitwe* (*ivi-twe*).

Be **Prominent**, v. *chila.*

Promise, v. *vumila.*

Pronounce, v. *sosa*, (clearly, emphatically) *sosezya.*

Proof, n. (eye-witness) *imboni* (—).

Prop, v. *sintilizya.* Be propped, *sintilika.* n. *umsintiliko* (*imi-s.*).

Be **Proper**, v. *wama, lingana.*

Property, n. *ichuma, uwuwoni.*

Propitiate, n. *papatila, lambila.*

Prosecute, v. *sosya mulandu, songela, songelezya.*

Prosperity, n. *ukwenda uwino, isyuko, ukusyuka.* Have prosperity, *syuka*, (in trade) *nonka.*

Prostitute, n. *umwanakazi wa uchende, umkazi muchende.*

Prostrate, a. Be prostrate, *lala pansi.* Prostrate oneself (salute humbly), *chelela pansi.*

Protect, v. *sunga, linda.*

Be **Proud**, v. (arrogant) *zaza*, (boastful) *itazya, ipa ufumu.*

Provide, v. See **Prepare, Procure.**

Provisions, n. *ivyakulya.*

Provoke, v. *wazya mutima, tendeka.*

Pry, v. *lingila, lolezya.*

Public, a. *-a wantu wonse.*

Publicly, adv. *pantanze, pa meso, pa wantu wonse, ponse.*

Puff, v. (pant) *pema*, (blow at) *pepela.*

Pull, v. *kula.* Pull away (rescue) *vokezya.*

Pumpkin, n. *ichipuzi* (*ivi-p.*).

Punish, v. *chenjezya.*

Be **Pure**, v. (clean, white) *wuta.* Make pure, purify, *wutizya.*

Purity, n. *ukuwuta.*

Purpose, n. (intention) *mutima*, (plan) *amano.* On purpose, *umumbo, mumutima.*

Purse, n. See **Pocket.**

Pursue, v. (follow) *konka*, (drive away) *wutuzya.*

Push, v. *sukula*, (forcibly) *sukulizya.*

Put, v. (place, set) *wika, teka*, (of liquid, pour) *ita.* Put in (inside), *longa.* Put out, *fumya*, (leaves) *soka*, (a joint) *sezya*, (fire) *zimya.* Put on (clothes), *vwala.* Put off (clothes), *vwula*, (defer) *lalika, fuvya.* Put down (a load), *tula.* Put on the shoulder or head, *twika.* Put in good order, *wamizya, longa, samika, teka wino.*

Putrefy, v. *(w)ola.*

Puzzle, n. *kanga, kaikizya.* Be a puzzle (difficulty), *avya.*

Pygmy, n. (very small person) *akamuntu akepi* (*utuwantu utwipi*).

Python, n. *ulusatu* (*nsatu*).

Quality, n. (sort, kind) *umutindi* (*imi-t.*).

Quantity, n. (amount) *umusinku* (*imi-s.*). A quantity, *uwinji.*

Quarrel, v. *uluwo, umulomo, ususi, umulandu.* Stop a quarrel, *pokezya*, (reconcile) *yanya.*

Question, v. *fumba, sosya, wizya.*

Quickly, adv. *kangu, wangu, nomba.* Act quickly (hurriedly, in a haste) *angufyanya.*

Quiet, a. Be quiet, *talala, tekanya, ikala ve*, (stop shouting) *leke akawele.* Be quiet! *chete! chelele! talaleni!* (Give over, stop!) *isilike!* Act in a quiet (calm, gentle) way, *nakilila.*

Quite, adv. *kantu.*

Rabbit, n. *kalulu* (*wa-k.*).

Race, v. (running) *kangana* (or, *yezyana*) *uluwilo.*

Rafter, n. (roof-pole) *ulusonta* (*nsonta*), *insonta* (—).

Rag, n. *insamu* (—). Rags and tatters, *insamu zyeka.*

Rage, n. *inkanza, ukali.*

Rain, n. *imvula*, (sudden burst) *imvula yawazya*, (heavy) *amalochi*, (light) *imilochi*, (drizzling) *fuwe.*

Rainy season, *amainza*. First rains, *imiwundo*. Wettest time, *akawengele*. v. *loka*, *nya*, (sudden) *wazya*.

Rainbow, n. *uwuta wa ku Leza*.

Raise, v. (lift) *inula*, *nyamula*, *sumbula*, *imya*, (increase) *kuzya*, *wikila*.

Ransom, v. *ombola*, *luwula*.

Be **Rare**, v. *chepa*, *avya*, *avizya*.

Rascal, n. *pompwe* (*wa-p.*).

Rat, n. (house) *koswe* (*wa-k.*), (field) *imbwewa* (—).

Rather, adv. (a little) *panini*, (preferably), e. g. I had rather go, *chawama kwenda*, *nkotemwa kwenda*.

Ravage, v. *wifya*, *teka*.

Ravine, n. *ichilindi* (*ivi-l.*).

Raw, a. *-wisi*.

Razor, n. *ichiweo* (*iviweo*).

Reach, v. *fika*, *iyila*, *izila*.

Read, v. *penda* (count).

Real, a. (true, genuine) *-ine*. Really and truly, *ukwine kantu*—also expressed by *ukondi* (or, *umondi*), i. e. where I am, in me, at heart, *uko-n-li*, and so on for other Persons, *ukoli*, *ukotuli*, &c.,—also by adding *-ine* after another adjective; *awantu*, *awenji wene*, very many people, *ichintu ichine chine*, a very good thing.

Reap, v. See **Harvest**.

Rear, v. (bring up) *lela*, (set up) *imilika*.

Reason, n. (intellect) *amano*, (cause, argument) *ichifukwa*, *umulandu*. For what reason? *chifukwandu? mulandunzi?*

Receive, v. *poka*, (*w*)*ula*, (with both hands) *pembelela*.

Reckon, v. (count) *penda*.

Recognize, v. *iziwila*.

Recommend, v. (praise) *lumba*, (advise) *-pa amano*, *wonya*.

Reconcile, v. (pacify) *yanya*. Be reconciled, *yana*, *temwana*.

Reconnoitre, v. *lingila*, *lolezya*.

Recover, v. (get back) *wezya*, *welezya*, (get well) *pola*. Recover *consciousness*, *zizimuka*.

Red, *a.* (*bright*, rich) *-asweta*.

Redeem, v. *ombola*, *luwula*.

Redeemer, n. *nduwalwa* (*wa-n.*).

Reed, n. *itete* (*ama-t.*).

Refuge, n. *uwutukilo*. Take refuge, *wutukila*, *fisama*.

Refuse, v. *kana*, *kanizya*, *tana*.

Regret, v. (show regret, ask pardon) *papata*, (feel sorry about) *mánama*.

Regulate, v. *wamizya*, *sanzya*.

Reject, v. (with disgust, &c.) *tupizya*, *sula*, (throw away) *luwya*.

Rejoice, v. *temwa*, *seka*, *yangala*, *sangala*.

Relate, v. *sosa*, *wizya*.

Relations, n. (kinsmen) *umuntu wa chifulo*, *mune* (*wane*). See **Family**.

Release, v. (let out) *zuila*, (untie) *kakula*, (let go) *leka*, *fumya*.

Relish, n. *umunane*, (gravy) *umuto* (*imi-to*).

Remain, v. (*i*)*kala*, *syala*.

Remainder, **Remains**, n. *ichasyala* (*ivya-s.*, that which is left).

Remark, n. *akewo* (*utuwo*).

Remember, v. *iwuzya*, *iziwizya*.

Remind, v. *wuzya*, *wuzyizya*.

Remorse, n. Feel remorse, *mánama*.

Remove, v. *fumya*, *twala*, (*w*)*ula*.

Repair, v. *wamya*, (join) *lunda*.

Repay, v. *welezya*, *wezya*.

Repeat, v. *chita pamba* (or, *pambi na pambi*, or *kawili kawili*), *patika*.

Repent, v. (acknowledge by asking pardon) *papata*, (by sadness, sorrow) *mánama*, *langaluka*.

Reply, v. *yasuka*, *sosa*, *wizya*.

Report, n. (common talk) *ilyasi* (*ama-l.*), *amakani*, (an account, story) *ichisimikizyo* (*ivi-s.*).

Reproach, **Reprove**, v. *kalipila*, *tuka n-e-nsele*.

Request, v. *lomba*, *papata*. (See **Ask**, **Beg**.)

Require, v. (want) *fwaya*, (urgently) *fwayizya*. (See **Command**, **Need**.)

Rescue, v. (get back) *wezya*, (from danger) *poka*, *pokezya*, *pulumuzya*,

(from drowning) *awula, zuula*, (from fire) *ipula*.

Resent, v. *kalipila, wazya mtima*.

Resentment, n. *ichifundo* (*mumutima*).

Reserve, n. (food for another meal) *ichimbala*.

Be **Resigned**, v. (calm, comforted) *talala, tekanya*.

Resist, v. *kanga, pinga, lezya, kana*.

Be **Resolute**, v. *limba, kosa*.

Resolve, n. (plan, purpose) *amano*.

Respect, n. *muchinzi*. Show respect to, be respectful, *chindika, chindikizya, lambila*.

Rest, v. *lala, ikala ve, twizya* (after work).

Rest, n. The rest (remainder), *ichasyala* (*ivya-s.*), (persons) *wasyala*. The rest of them, *wanao* (i. e. *wane wao*).

Resting-place, n. *pa kutwizya, pa kulala*.

Retire, Retreat, v. *wela, -ya panuma*, (run away) *wutuka*.

Return, v. (go, come back) *wela*, (give, send back) *wezya, welezya*.

Revelry, n. *ukukolwa*.

Reverence, n. *muchinzi wine*. Show reverence, *chindikizya, papatila, lambilila*.

Revive, v. (from unconsciousness, shock) *zizimuka, wuka*.

Reward, n. (for work) *ichilambu*.

Rhinoceros, n. *ichipembele* (*awa-p.*).

Rib, n. *uluwavu* (*mbavu*).

Rice, n. (plant and grain) *imbunga*.

Rich, adj. *-a chuma*. A rich man, *umwine wa chuma*.

Riches, n. *ichuma chinji, uwuwoni uwinji*.

Right, a. (good, just, correct, &c.) *-(i)ne, -a wine, -a wino, awama*. See **Good**. Put (set) right, *wamya, wamizya*.

Rind, n. *ichipapa* (*ivi-p.*).

Ring, n. *umupete* (*imi-p.*), also *mpete* (—), *ichipete, akapete*—according to size, &c. A large finger-ring, *akalinda minwe* (*utu-l.*).

Be **Ripe**, v. *pya*.

Rise, v. *inuka*, (stand up) *ima*, (increase) *kula*, (as sun) *cha, tula*, (as river, at source) *tula*, (in flood) *(y)ula*.

River, n. *umumana* (*imi-m.*).

Road, n. *inzila* (—), *umuseu* (*imi-seu*). Make (clear) a road, *sewa museu*.

Roar, v. *uluma, lila*.

Roast, v. *ocha*.

Rob, v. (violently) *poka*, (steal from) *iwila*, (cheat) *chenjezya, punza*.

Rock, n. *ichimwala* (*ivi-mi-ala*).

Rogue, n. (thief) *pompwe* (*wa-p.*).

Roll, v. (roll up), *vunga, peteka*.

Roof, n. *umutenje* (*imi-t.*) (made of grass (*izani*), fastened to cross-sticks (*amango*), resting on poles (*nsonta*)). Thatch a roof, *vimba*.

Room, n. (compartment of native hut, sometimes screened off) *ichipinda* (*ivi-p.*). (See **House**.)

Root, n. (of tree, underground) *umusila* (*imi-s.*), (lower part of tree, above ground) *isamba* (*ama-s.*).

Rope, n. (bark strip) *uluzizi* (*nzizi*), (rolled or twisted) *ichikungo* (*ivi-k.*), (of hemp) *umwando* (*imi-a.*).

Rot, v. be (go) rotten, *(w)ola*.

Round, a. be round (circular) *vulungana*, (on all sides of) *zingauka*. Go round (of motion), *zingauka, zingaluka*, (make a circuit) *pinduluka*. Turn (make go) round, *zingauzya, zingaluzya*. Mark out a round hut, *sika ng'anda*.

Rouse, v. (from sleep) *wuzya*, (feelings) *yazya mutima, wazya*. His feelings are roused, *mutima wafuma*.

Row, n. (side by side) *umutande* (*imi-t.*), (in file) *umulongo* (*imi-l.*).

Rub, v. (with cloth) *wezya*, (with oil) *sua*, (polish) *kuza*, (file) *tula*.

Rubber, n. (india-rubber) *mupila*.

Rubbish, n. *ivu* (sweepings, &c.).

Rubbish-heap, n. *ichizyala* (*ivi-z.*).

Be **Rude**, v. *pepula*, (treat with contempt) (*y*)*angula*.

Ruin, v. *onaula*, *wiyya*.

Ruler, n. *infumu*. (See **Chief.**)

Rumour, n. (common talk) *ilyasi* (*ama-l.*).

Run, v. (*y*)*enda uluwilo*, *wutuka*, *womba*. Run away fast, *wutukizya*.

Running, a. adv. *uluwilo*.

Rush, v. *endezya*, *wutukizya*. Rush off (escape) *vulumuka*.

Rust, v. *indalawa*. Remove rust, *kuza*.

Sack, n. (matting bag) *itumba* (*ama-t.*).

Sacred, a. (of something offered to the spirit of a person) *-a chiwanda*.

Sacrifice, n. See **Offering.**

Be **Sad**, v. *mánama*, *langaluka*, *zingwa*.

Safety, n. (general well-being) *mutende*, *mususma*, *wino*.

Sake, n. For the sake of, *ichifukwa cha*, *umulandu wa*.

Sale, n. *ukusita*. Goods for sale, *amakwewo*.

Saliva, n. *amate*.

Salt, n. *umuchele*. A grass from which salt is made, *ichichele*—also a grass-plot.

Salute, n. (by gentle clapping) *ulupi*, *ukomb-o-lupi*. v. (by clapping) *omb-o-lupi* (*omba ulupi*), *omba manja* (or *mumanja*), (by prostration) *chelela pansi*, *lambila*. See **Greet.**

Same, a. *-mo* (one, alike). Be the same (like), *linga*, *lingana*. All the same, *pamo*, *chimo na chimo*. Just the very same man, *ngu ummo ve*.

Sand, n. *umusenga* (*imi-s.*). A grain of sand, *akamusenga* (*utumi-s.*).

Sap, n. *amenzi* (no S.).

Sarcasm, n. *ichinwa* (*ivi-nwa*).

Satisfy, v. (please) *wamila*, *temwezya*, *temezwa*, (with food, &c.) *kutizya*. *Be satisfied*, *temwa*, (with food) (*i*)*kuta*.

Sauce, n. *umuto* (*imi-to*).

Saucy, a. *-amia*, i.e. *-a imia*.

Savage, a. *-kali*, *-a nkanza*.

Save, v. *poka*, *pokezya*, *pulumuzya*, (from drowning) *awula*, *zuula*, (from a trap) *panuzya*, *wombezya*, (from fire) *ipula*.

Saviour, n. *umupulumuzi* (*awa-p.*).

Say, v. *sosa*, (*y*)*ewa*, *ti*.

Saying, n. *ichewo* (*ivyewo*), *akewo* (*utuwo*).

Scald, v. *ocha*, *pizya*.

Scar, n. *ichiwala* (*ivi-w.*).

Be **Scarce**, v. *chepa*, *avya*, *te oneka*.

Scare, v. (frighten) *tinya*, (birds, &c., by shouts) *amila*.

Scatter, v. *mwazya*, *tawanya*, (*y*)*anika*, *palanganya*, (seed) *kuwila*, *kuwa*.

Scold, v. *tuka n-e-nsele*, *kalipila*.

Scorch, v. *ocha*, *pizya*, (of the sun) *walizya*.

Scorn, v. (*y*)*angula*, *pepula*.

Scorpion, n. *akamini* (*utu-m.*).

Scrape out, v. (clean out) *komba*.

Scratch, v. (to relieve) *fwena*, (to hurt) *tina ichala*.

Scream, v. *lizya*. (See **Cry.**)

Screen, n. (in native hut) *ichipiku* (*ivi-p.*), (of verandah) *icheche* (*ama-ch.*).

Scum, n. *amafulo* (S. *ifulo*, bubble).

Search, v. *fwaya*, *lolezya*, (hunt after) *womba*.

Season, n. Wet season, *amainza*. Cold season, *umwela*. Hot season, *uluzua*, *ichaka*. Beginning of rains, *imiwundo*. v. *lunga*, *wamizya*.

Seasoning, n. *umunane* (*imi-n.*).

Seat, n. (native stool) *ichipuna* (*ivi-p.*).

Second, a. *-a kawili*.

Secret, a. *-a upo*, *-a kufisa*. A secret (private matter), *uupo* (*ama-upo*). It is a secret, *ewa upo*.

See, v. (*w*)*ona*, sometimes *wena*, Md. *-ene*.

Seed, n. *uwuto* (*mbuto*).

Seize, v. (*i*)*kata*, (by stealth) *-epeka*.

Self, a. *-ine*. I myself, *newo nemwine, mwine wanji*, you yourself, *wewo wemwine*, he himself, *mwine wakwe*, we ourselves, *fwewo fwewene*, &c. Reflexive in Verbs, i. e. I hurt myself, *naichena*.

Be **Selfish**, v. *tana*.

Selfishness, n. *uwutani*, *akaso*, (as to food) *uwuwa*.

Sell, v. *sita* (also, buy).

Send, v. (employ) *tuma*. Send after (to catch up), *londola*. Send away, *fumya*, *tamfya*.

Sense, n. *amano* (no S.). He lost his senses, *amano yamupela*. Recover the senses, *zizimuka*.

Be **Sensible**, v. (sharp, clever) *chenjela*.

Separate, v. (from each other) *lekana*, (Act.) *patula*. a. (alone) *-eka*.

Serpent, n. *inzoka* (—).

Servant, n. *umwina* (*awena*).

Serve, v. (as servant) *tumikila*, *tumikwa*, (be serviceable) *wamila*.

Set, v. (place) *wika*, *teka*, (a trap) *tea*, (as sun) *wa*. Set in order, *longa*, *wamizya*. Set up, *inula*, *imilika*. Set out, *ima*.

Settle, v. (a dispute) *eluzya*, *pingula*, (resolve) *fwaya*, (reside) (*i*)*kala*.

Seven, a. *-sano na-wili* — also *ichilowa* (in Old-Wisa).

Severe, a. *-kali*.

Sew, v. *wila*.

Sexual, a. Sexual organs, (male) *imbolo* (—), *ichikala* (*ivi-k.*), (female) *indufu* (—). Have sexual intercourse, *tomba*. Sexual sin, *uchende*, *ichitole*.

Shade, **Shadow**, n. *ichilele*, *ichintelelwe*, *ichinzingwa* (*ivi-n.*), (shade, ghost of a person) *ichinzingwa*.

Shake, v. (Act.) *sukanya*, (a tree) *pukumula*, (clothes) *kunta*, *kupula*, (head) *puka*, *vinya*, (Nt. tremble) *tutuma*, *sakama*. Shake oneself, *pukumuka*.

Sham, v. *wepa*, *wepezya*. Sham sickness, *wepezya kulwala*, *lwala uwufi*. n. *uwufi*.

Shame, n. *insoni*.

Shape, n. *umutindi* (*imi-t.*), *umusinku* (*imi-s.*).

Share, v. *inkanya*, (together) *awana*, (Act.) *awanya*. n. *inkana* (—).

Sharp, a. Be sharp (of edge, or point), *-twa*, (intelligent) *chenjela*.

Sharpen, v. (metal) *nola*, (wood, &c.) *songola*.

Shave, v. *wea* (*misisi*).

She, pr. See **He**.

Sheath, n. *ichuwo* (*chuwo*), *ichituwo* (*ivi-t.*), *igonelo* (*ama-g.*), *ichifiso* (*ivi-f.*).

Shed, n. (open) *insaka* (*ama-s.*), *ing'omi* (—). See **Hut**.

Sheep, n. *imbelele* (—).

Shell, n. (of egg, nut, &c.) *ichipapa* (*ivi-p.*).

Shelter, n. (of boughs and grass) *umusasa* (*imi-s.*), (refuge) *uwutikilo*.

Shield, n. *ing'ulu* (—).

Shine, v. (as sun, moon) *wala*, (brightly) *walizya*, (as fire, lamp) *sanika*, *yaka*, (as glass, &c.) *wakama*.

Shiver, v. *tutuma*, *sakama*.

Shock, v. (give a shock to) *kangizya*.

Shoe, n. (sandal) *ulukwavilo* (*n-k.*).

Shoot, v. (fire a gun) *lizya nfuti*, (an arrow) *poza mufwi*, (hit) *lasa*, (kill) *ipaya*, (put out buds) *tumba*, *soka*. n. (sucker, tendril) *umusisi* (*imi-s.*).

Shop, n. *ichipala* (*ivi-p.*), *pakusita*. Open a shop, *wika ichipala*. Shop goods, *amakwewo*.

Short, a. *-ipi*, *-nini* (small). A short road, *inzila eipi*, or, *ya pepi*. Be short (lacking, deficient), *chepa*. Stop short, *imilila*, (come to an end) *pela*, *pelewela*.

Shorten, v. *ipifya*.

Shoulder, n. *ukuwea* (*amawea*). On the shoulder, *pa kuwea*, *kawea*. v. *twika*, *pita pa kuwea*.

Shout, n. *akawele* (*utu-w.*). Shouts (shouting, uproar), *ichiwawa*, *umungwe*. (See **Cry.**) v. *lizya*, (with joy) *wawila*, (at, to scare away birds, &c.) *amila*.

Show, v. *langa*, *langizya*, (by pointing) *sonta*, *sontezya*. Show me! *ndange! unangizye!*

Shower, n. (of rain) *imilochi*.

Shrub, n. *ichimpuza* (*ivi-m.*).

Shrug, v. (the shoulder) *sunsa* (*ukuwea*).

Shut, v. (as door) *izala*, Ap. *izaila*, (half-shut) *chinga*, (the eyes) *ziwata*.

Shyness, n. *insoni*.

Sick, a. A sick person, *umulwele* (*awa-l.*), *walwala*. Be sick, (ill) *twala*, (weak, invalid) *naka*, (vomit) *luka*.

Sickness, n. *ulwele* (*ama-l.*), *ukulwala*.

Side, n. (as opp. to front, back) *uluwali* (*mbali*), *imbali* (—). This (that) side, *ndu luwali*. What side? *uluwali lwilalwi?* On all sides, *mbali zyonse*. Side (other side, this side, of river, &c.), *isilya* (*ama-s.*). Be on one side (awry, out of centre), *pungama*.

Sift, v. (grain, by tossing) *pepeta*, *peta*. Sift fine, *sewa*.

Sight, n. (seeing) *ukuwona*.

Sign, n. *ichiziwilo* (*ivi-z.*). Make signs to, *cheula*, *chewizya*.

Be **Silent**, v. *te sosa*, *talala*, (*i*)*kala chelele*, *silika*. Be silent! *chelele! talaleni!*

Silly, a. *-apusa*. Be (act, speak as) silly, *pusa*, *pusika*.

Sin, n. *ukuwipa*, *ichawipa*.

Since, conj. (inasmuch as) *ichifukwa*. 'From the time when' is often expressed by the verb *fuma*, go from. Since I was born until to-day, *nafumako kuvyakwa na lelo*.

Sing, v. *imba*.

Single, a. *-mo*, *-eka*.

Sink, v. (in water) *iwila*. Sink *down*, *wa*, *pona*, *sendama*.

Sir, *n.* (*title of respectful address*) *sikulu*, *sikulu wesu*, *kaonga* (chief).

Sister, n. *uwesu* (*awesu*)—also brother, kinsman.

Sit, v. (*i*)*kala*. Sit close to (be in attendance), *palama*. Sit on eggs, *lalila amani*. Sit on the haunches (squat), *zunzama*.

Six, a. *-sano na -mo*.

Size, n. *umusinku* (*imi-s.*), *ukulu*.

Skeleton, n. *amafupa aeka*.

Skewer, n. *umusakula* (*imi-s.*).

Skill, n. *amano*. Have skill, *chenjela*.

Skin, n. *impapa* (—), (any outer integument, skin, shell, rind, sheath-leaf, &c.) *ichipapa* (*ivi-p.*), (dressed, leather) *inkanda*, (for carrying child on back) *ichipapo* (*ivi-p.*). v. *funda*, *fundula*, (clean off with knife) *konda*.

Sky, n. *ku mulu*, *makumbi* (clouds), (whole upper region) *umulu*, *leza*.

Be **Slack**, v. (relaxed) *naka*.

Slander, v. *wepa*, *wepezya*, *sosa*, *uwufi*.

Slap, v. *puma ulupi*.

Slave, n. *umuzya* (*awa-zya*), (big, grown) *ichizya* (*ivizya*), (male) *kalume* (*akalume*), (female) *ichi-tuntulu* (*ivi-t.*). Slave stick, *ikongwa* (*ama-k.*).

Slavery, n. *uuzya*.

Sleep, n. *utulo* (Plur., no Sing.). v. *lala utulo*, (lightly, doze) *sipula*.

Slide, Slip, v. *telela*.

Slow, Slowly, adv. *wino*, *wino wino*.

Small, a. *-nini*, *-che*. Be too small, *chepa*. Get smaller, *pungula*. Smallness is often expressed by the Diminutive prefix *aka-* (*utu-*).

Small-pox, n. *inkanga*.

Smear, v. (with plaster, mud, &c.) *mata*, (with oil) *sua*.

Smell, v. (badly) *nuka*, *vunda*, (nice) *nunkila*, *nunka kwine*, (Act.) *nusya*.

Smile, v. *seka*.

Smith, n. *umufuzi* (*awa-f.*). Do smith's work, *fula.*

Smoke, n. *uwusi*, *ichusi.* v. (a pipe) *pepa*, (give out smoke) *fuma uwusi.*

Smooth, a. *-alingana*, *atelela*, *alungama.*

Snake, n. *inzoka* (—).

Snatch, v. *anguka.*

Sneer, n. (sarcasm) *ichinwa* (*ivi-nwa*).

Sneeze, *umpassu* (*imi-p.*). v. *pasula.*

Snoring, n. *iminkonono* (S. *umunk.*, a snore).

Snuff, n. *ufwaka wa kunusya.* Snuff-box, *intekwe* (—). v. *nusya.*

So, adv. conj. (thus) *mvi*, *mvyo.* It is just so, *ni mvyo ve.* It is not so, *te mvyo ve*, *mwandi.* And so (in narrative), *epo*, *ekuti*, *nomba.*

Soak, v. *zuika*, *nazya* (soften).

Social, a. Have social intercourse, *yana* (be on friendly terms), *pempulana* (visit each other).

Society, n. (people living together, village) *muzi* (*mizi*), (circle of relations and friends) *ichifulo.*

Be **Soft**, v. *naka*, (melt) *sungulika*, (smooth) *lungama.*

Soil, n. (earth, clay) *iwumba*, *ivu*, (ground) *umusili.*

Be **Solid**, v. *uma* (hard).

Some, a. (a little) *panini*, (a part, a share) *inkana*—often expressed by *-ko*, *-po* after the verb. Give me some, *umpeko*, *nimpako.*

Son, n. (as offspring) *umwana* (*awana*), (not daughter) *umwana mulume*, (in relation to parents) *inume* (—).

Song, n. *uluimbo* (*nimbo*).

Soon, adv. *nomba*, *kangu*, (not yet) *panuma*, *pambi.*

Soot, n. *imifito.*

Soothe, v. *teka*, *sekezya.*

Sore, n. *ichiwenga* (*ivi-w.*). Sores, eruptive disease, *impele.*

Sorghum, n. *amasaka*, (a grain) *isaka.*

Sorrow, n. *ukulila*, *indandaulo*, *ichifundo* (*cha mutima*).

Be **Sorry**, v. (show grief) *lila*, *dandaula*, *mánama*, (express regret, ask pardon) *papata.*

Sort, n. (kind, quality) *umutindi* (*imi-t.*). What sort of — ? *-nzi*, *-ndu?* Of a different sort, *-mbi.* Of same sort, *-nakwe.*

Soul, n. *umuzimu* (*imi-z.*). When the life of the body (*umutima*) comes to an end, the soul (*umuzimu*) continues to exist as a spirit. (See **Spirit.**)

Soup, n. *umuto* (*imito*).

Be **Sour** (acid, bitter, &c.) *lowa.* Turn sour, ferment, *sasa.*

Source, n. *intulo* (—).

Sow, v. (seed in holes) *komela*, *kampa*, (broadcast) *kuwa*, *kuwila*, *wazya.*

Spare, v. (let off, pardon) *leka*, *lekela.*

Speak, v. *sosa*, Ap. *sosela*, Cs. *sosya*, Int. *sosezya*, (*y*)*ewa*, *ti*, *izya.* Speak to (address), *sosya.*

Spear, n. (heavy, hunting) *ifumo* (*ama-f.*), (light, war) *umukondo* (*imi-k.*), (for fish) *umusumbu* (*imi-s.*). The spear-head is *ichilimi*; ferule of blade, *ing'omelela*; spike at butt-end, *chocho*; its ferule, *inkusa.* v. Spear fish, *sopa inswi.*

Speckled, a. *-a mawanga.*

Speech, n. (power of speech, speaking) *ukusosa*, *ukwewo*, (words) *ivyewo.* See **Sound, Cry.**

Spell, n. (Native magic) put a spell on, *lowa.* Remove a spell, *lolola.* (Native medicine) *uluwuko*, *uwanga.* Treat by spell or charm, *wuka.*

Spider, n. *tandabuwe.*

Spike, n. (of native hoe) *isuka* (*ama-s.*), (of spear-butt) *chocho* (*wa-ch.*).

Spill, v. *ita.*

Spinster, n. (young woman, not yet a mother) *umusimbi* (*awa-s.*—also, bachelor).

Spirit, n. *umuzimi* (*imi-z.*). (It

appears that the soul (*umuzimu*) of a man after death is supposed to continue in existence as a *chiwanda*, not always maleficent, but active and capable of doing harm, so needing propitiation, or as an *umupassi* (also called *ichinzingwa*, i. e. shade, or ghost), at rest and harmless.)

Spit, n. (skewer) *umusakulo* (*imi-s.*), (toasting-stick) *umupano* (*imi-p.*). See also **Saliva** (spittle).

Split, Split up, v. *panda, pandula*, (Nt.) *pandaika.*

Spoil, v. *onaula*, w*ifya.*

Spoon, n. (ladle) *ichande* (*ivy-ande*), (small) *akachande* (*tuviande*).

Spot, n. (coloured patch, stripe, or mark) *iwanga* (*ama-w.*), *iwala* (*ama-w.*).

Spotted, a. (also speckled, striped) *-a mawanga, -a mawala.*

Sprain, v. *sezya, alula.* Be sprained, *sela, aluka, naka.*

Spread, v. (out, extend) *tanda*, (smooth, as mat) *palama, anza*, (about, here and there) *palanganya*, (clothes to dry) (*y*)*anika.*

Spring, n. (of water, source of river) *intulo* (*izintulo*), (season, beginning of rains) *imiwundo.* Hot spring, *kalimulilo* (*awa-k.*). v. (leap) *chiluka*, (up, as water, sun) *tula*, (on, as lion) *walika.*

Sprinkle, v. *ita, mwazya* (*a-menzi*).

Sprout, v. (grow) *mela, ima*, (with bloom) *tumba*, (with leaves) *soka.*

Spy, v. *lingila, lolezya.*

Squat, v. (on heels) *zunzama*, (on ground) (*i*)*kala pansi.*

Squeeze, v. *fina, kama.*

Stab, v. *tunkula, lasa.*

Stage, n. (platform, upper story) *ichitewa* (*ivi-t.*).

Stagger, v. *punguzimika.*

Stalk, n. (of maize or sorghum) *ulupete* (*ama-p.*), *ichipete* (*ivi-p.*), (of millet) *imbua* (—), *impimbile* (—). v. (game) *nyamila.*

Stall, n. *See* **Shop, Cattle.**

Stammering, n. *ichibwibwi.*

Stamp, v. *nyanta, nyantawila.* n. (mark, brand) *ichiziwilo* (*ivi-z.*).

Stand, v. *ima, imila, imilila.*

Star, *ulutanda* (*ntanda*).

Start, n. (begin to go) *ima*, (with fright, &c.) *situka, zizimuka.*

Starve, v. (get thin) *onda*, (die) *-fwa ku nzala.*

State, n. (condition) *ichikalo.*

Stay, v. (*i*)*kala*, (stay behind, be left) *syala, syalila*, (wait) *linda, lindila.*

Steal, v. *iwa, poka, chita upompwe.* Steal upon, *nyamila, pepeka.*

Steam, n. *uwusi, ichusi* (i. e. smoke).

Be **Steep**, v. *imilila.*

Stem, n. See **Stalk.**

Step, n. (of ladder) *ulupami* (*mpami*).

Stick, n. *akachiti* (*utiti*), (knob-kerry) *nkómolo* (—), *nkoli* (—), (for stirring) *umunayo* (*imi-n.*).

Stick, v. (be sticky) *lambatila*, (be fixed) *katwa.* Stick upright, *imilika.* Stick (knife) in belt, *vwala umuluwunda.* Stick (spear, &c.) in ground, *simpa.*

Be **Still**, v. *talala*, (*i*)*kala chelele.* Stand still, *imilila.*

Sting, n. (of bee, &c.) *uluola* (*mbola*). v. *wawa, suma.*

Stink, v. *vunda, nunka.*

Stir, v. (food) *naya*, (feeling) *yazya mutima.* Stick to stir food with, *umunayo* (*imi-n.*).

Stockade, n. *ilinga* (*ama-l.*). (See **Fence.**)

Stomach, n. *ivumo*, (bowels) *mala.*

Stone, n. *iwe* (*ama-we*), (for fire-place) *iweza* (*ama-w.*), (small, gravel) *utuwenkesi.*

Stool, n. *ichipuna* (*ivi-p.*).

Stoop, v. *inama.*

Stop, v. (stand still) *imilila*, (stay, remain) (*i*)*kala, syala*, (leave off) *leka*, (make stop) *lezya, imilika, pinga.* Stop a blow (or path,

by a line across), *chinga, chinsya.* Stop up (hole, &c.), *chilika.*

Storehouse, n. (for grain) *uwutalla* (*ama-t.*).

Storm, n. (rain) *imvula,* (wind) *impepo,* (hurricane) *ichikuka* (*ivi-k.*).

Story, n. *ichisimikizyo* (*ivi-s.*).

Stout, a. *-kulu.* A stout (fat) man, *umuputu, umukulu pa muwili.*

Be **Straight,** v. *oloka,* (in place, line) *lungama.* Make straight, *olola.* Set straight (in place), *lungamika.*

Strain, v. (try hard) *yezya, yezesya,* (as filter) *vwisya, sansa.*

Strainer, n. *ulusanso* (*nsanso*).

Stranger, n. (traveller) *umulwendo* (*ama-l.*). (Not of the country) *te umwine wa chalo.*

Strangle, v. *kama* (or, *fina*) *pa mukosi.*

Stray, v. *luwa.*

Stream, n. *akamana* (*utu-m.*).

Strength, n. (bodily) *ukukosa, ivizo.*

Stretch, v. (out, put out) *tambalika,* (smooth) *vungulula, tanda,* (straight) *olola,* (tight) *tinta, tintizya.*

Strike, v. *puma, nona,* (rap, tap) *kunta,* (with weapon, wound) *lasa,* (with axe, hoe, &c.) *koma.*

String, n. *ichingwe* (*ivingwe*). (See **Cord.**) Make string by rolling on leg, *posa.* Put on string, *tunga.*

Strip, v. (bark) *funda, fundula, komola,* (undress) *vwula,* (flesh from bones) *tanta, tantizya.*

Stripe, n. (band of colour) *iwanga* (*ama-w.*). Striped calico, *nsaluya misango.*

Stroll, v. *tandala.*

Strong, a. *-a ivizo, -akosa,* (firm, hard) *-auma,* (of good substance) *-apika.*

Struggle, v. *lwa, kangana.*

Stumble, v. *ipunula* (over a stone, *ku iwe*).

Stump, n. (of tree) *ichizingiti* (*ivi-z.*), (of branch) *isongo* (*ama-s.*).

Be **Stunted,** *tuza.*

Stupid, a. *-pusa.* Be stupid, *pusa, te kwat-a-mano.* A stupid fool, *ichipua* (*cha muntu*).

Subject, n. (dependent on chief) *umulandu* (*awa-l.*), *imfulo* (—).

Submit, v. (be beaten) *vikwa, kangwa,* (accept terms) *vumila, kata molu,* (ask pardon) *papata.*

Substance, n. (thing) *ichintu* (*ivintu*), (material, fabric) *umwili.*

Suburb, n. *imbali zya muzi.*

Succeed, v. (prosper) *syuka,* (as heir) *piana.*

Success, n. *isyuko, ukwenda wino.*

Suck, v. (as child), *onka.* Give suck, suckle, *onsya.*

Suffer, v. (allow) *vumila, leka,* (be in pain) *chenwa.*

Sufficient, a. Have sufficient of, *kuta.* Be sufficient (ample), (*y*)*ula.* Not be sufficient, *chepa.*

Sugar-cane, n. *ichisankonde* (*ivi-s.*).

Suicide, n. *ukuipaya mwine.*

Suit, v. *wamila, linga.* Not suit, *wipila.*

Sulkiness, n. *imia.*

Summer (hot season) *uluzua, ichaka.*

Sun, n. *akazua.* Sun's light and heat, *uluzua, ukuwala.* Sunrise, *akazua kucha* (or, *kutula*). Sunset, *akazua kuwa.*

Superintend, v. *wamizya, kulumizya.*

Superior, a. (in position, above) *-kulu, -a kumulu,* (very good) *-(i)nc kantu.*

Support, v. (help) *avwa,* (prop up) *sintilizya.*

Sure, a. (trustworthy) *-ine.*

Be **Surety,** v. *luwula.*

Surpass, v. *chila.*

Surprise, v. (come on suddenly) *pepeka,* (cause surprise) *kanga, kangizya.* A surprise (wonder), *ichilota* (*ivi-l.*), *ichipa.* Common expression of surprise, *wona yangu!*

Surrender, v. See **Submit.**

Surround, v. (be round) *zingauka, zinguluka,* (put round) *zingauzya.*

(*imi-enji*), (lighted stick) *ichisinga* (*ivi-s.*).

Torment, Torture, v. *chenezya.*

Tortoise, n. *infulwe* (—).

Totter, v. (reel, stagger) *punguzimika.*

Touch, v. (with fingers) *tonfya*, (to call attention) *sunka*, (lay hand on) *kata*, (come in contact with) *kuma*, (touch each other) *kumana*, (just touch, graze) *kumya.*

Be **Tough**, v. *uma.*

Town, n. *umusi* (*imi-zi*).

Trace, Track, n. (trail) *umukula*, (animal's path) *ikunko* (*ama-k.*), *inkunku* (—).

Trade, n. *ukusita.* v. *sitana.* Articles of trade, *amakwewo.*

Train, v. (domesticate) *teka.* (See **Teach.**)

Trample, v. *nyanta, nyantawila, nyantizya.*

Translate, v. (*y*)*alula* (i. e. change).

Trap, n. (spring and noose) *ichitembo* (*ivi-t.*), (falling) *ichifu*, (for fish) *uluanga* (*ama-l.*), *umono.* v. *tea.*

Travel, v. (*y*)*enda, iya, chita ulwendo.*

Traveller, n. *umulwendo* (*awa-l.*).

Treachery, n. *ukuwepa, uwufi.*

Tread on, v. *nyanta.*

Treatment, n. (medical, native) *ukuwuka.*

Tree, n. *ichiti* (*iviti*—also stem, branch, stick), (dead, fallen) *ichisinga* (*ivi-s.*). Tree-trunk, stump, *insinde* (—).

Tremble, v. *tutuma, sakama.*

Trench, n. *umkonkola* (*imi-k.*), *ichilindi* (*ivi-l.*).

Trespass, v. *chila mupaka.*

Trial, n. (suffering) *ukusauka*, (testing) *ukuyezya*, (legal) *umulandu* (*imi-l.*). Place of trial, court, *insaka* (—). Hold a trial, *sosa mulandu.* Decide a trial, *pingula mulandu*, (*y*)*eluzya.*

Tribe, n. *umkowa* (*imi-k.*). ***Member of tribe***, *umkowa* (*awa-k.*). A man of what tribe? *umuntu wandu?*

Tribute, n. (native, to chief) *umtulo* (*imi-t.*), (to European) *umsonko.* Pay tribute, *tula, sonka.*

Trick, n. *muchenjesi.* Play a trick, *chenjela*, (on a person) *chenjezya.*

Trickle, v. *vwa.*

Trigger, n. (of gun) *wuta.*

Trip up, v. (stumble) *ipunula.*

Trot, v. *sensela.*

Trouble, v. *tendeka, sauzya, chuzya*, *wifya.*

True, a. -(*i*)*ne.* True report, *ilyasi line, vyewo vine.* Yes, it is quite true, *a-a ichine kantu.*

Truly, adv. *ukwine, chine.*

Trunk, n. (of tree) *insinde* (—), (of elephant) *umulembe* (*imi-l.*), *ichitamba* (*ivi-t.*).

Trust, v. (believe, accept) *vumila, umvwa.*

Trustworthy, Truthful, a. -(*i*)*ne.*

Try, v. (endeavour, test) *yesya*, (as judge) *sosa mulandu.*

Tsetse, n. *akanzembe* (*utu-n.*).

Tuft, n. (crest, top-knot) *inzela* (—).

Tumble, v. *wa, pona.*

Turn, v. (change, alter, change position, &c.) *aluka, sanguka*, (Act.) *alula, aluzya.* Turn round, *zingaluka, pinduluka*, (Act.) *zingaluzya.* Turn over (upside down, inside out), *alula.*

Tusk, n. (of elephant) *inyanga* (*ama-n.*), (as article of trade) *inzovu* (—).

Twelve, a. *ikumi na -wili.*

Twenty, a. *amakumi awili.*

Twice, adv. *liwili, kawili.*

Twilight, n. (evening) *usiku waila*, (morning) *usiku wacha.*

Twins, n. *wantembwa.*

Twist, v. *pota.*

Two, a. *-wili.*

Udder, n. *iwele* (*ama-w.*).

Ugly, a. -*awipa.* He has an ugly face, *wawipa pa meso.*

Ulcer, n. *ichiwengu* (*ivi-w.*).
Umbrella, n. *ilambo* (*ama-l.*).
Be **Unable**, v. See **Able**, **Can**. He is unable to speak, *utezi kusosa*, i. e. *utaizi*. Be quite unable (beaten by a task), *vilwa*, *kangwa*.
Unawares, adv. (unintentionally) *te umumbo*, (secretly) *ku upo*. Come on (seize) unawares, *pepeka*.
Be **Uncertain**, v. (feel doubt) *kaika*.
Uncle, n. (on father's side) *wawo* (*wawawo*), (on mother's side) *umwizyo* (*wa-m.*).
Uncover, v. *vunukula*.
Under, adv. prp. *pansi* (*ya*).
Underground, adv. *pa musili*, *muli musili*.
Understand, v. *umvwa*, *izi*, *iziwa*.
Undertake, v. *vumila*.
Undo, v. (a bundle) *kakula*.
Undress, v. *vwula*.
Unfasten, v. *kakula*, (a lock) *fungula*.
Unfold, **Unroll**, v. *petclula*.
Unintentionally, adv. *te umumbo*.
Unique, a. *-eka*, *-mo*.
Unite, v. (join) *lunda*, (Nt., meet) *kumana*.
Universal, a. *-a panonse*, *-a wantu wonse*.
Universe, n. *ivintu vyonse*, *chalo chonse*, *pansi na pamulu*.
Unpack, v. (untie) *kakula*, (take out contents) *longola*.
Unripe, a. *-wisi*.
Until, conj. See **Till**.
Up, **Upon**, adv. prp. *ku* (or, *pa*) *mulu* (*wa*). Set up, *imilika*. Go up (a hill), *tumbila*. See **Rise**, **Lift**, **Ascend**, &c. Up stream, *ku mulu wa mumana*.
Be **Upright**, v. *imilila*.
Uproar, n. *ichiwawa*.
Upset, v. *alula*.
Urine, n. *imisu*. Pass urine, *sunda*, *nya*.
Us, pr. *fwewo*.
Use, v. *tuma*, *tumizya*, (apply as tool) *(w)ula*.
Be **Useful**, v. *wamila*.
Useless, a. *-a waka*.

Vaccinate, v. *lemba umuti wa nkanga*, *lembela nkanga*.
Valley, n. *ichikoka* (*ivi-k.*).
Valuable, a. Something of market value, *ukwewo* (*ama-k.*).
Vapour, n. *ichusi*.
Various, a. (different) *imitindi imbi* (or, *iyinji*).
Vein, n. *insipa* (—).
Verandah, n. (round native hut) *ulukolo* (*amakolo*, *nkolo*)—sometimes enclosed by a screen, *icheche*.
Very, adv. *kantu*, *ukwine*, *chine*, *wine*. Very much, *pakulu*, *ukwine kantu*. A very long time past, *kale wine*. Often expressed by a. *-ine* following another adjective, e. g. *awenji wene*, very many people,—*ichinini chine*, a very small thing.
Vessel, n. (for holding liquids), see **Cooking-pot**, **Pitcher**; (for dipping) *inkombe* (—), (for carrying water on journey) *ichipanda* (*ivi-p.*).
Vex, v. *tendeka*, *chuzya*.
Victim, n. Make a victim of (inform against), *kwewelela*.
Village, n. *umuzi* (*imizi*).
Violence, n. (outrage) *ichipwata* (*ivi-p.*), (fury) *nkanza*, (crime) *ukuwifya*, *umulomo*.
Be **Visible**, v. *(w)oneka*.
Visit, v. (go to see) *pempula*. Pay a morning visit, *chelela*.
Voice, n. *inkonde* (—), *iziwi* (*ama-z.*), *ukusosa*.
Voluntarily, adv. *ummutima*, *umumbo*.
Vomit, v. *luka*.

Wag, v. (the tail) *zunzya*, *vinya*.
Wages, n. *ichilambu* (*ivi-l.*).
Waistband, n. *ilamba* (*ama-l.*).
Wait, v. *linda*, *lindilila*, (stop behind) *(i)kala*, *syala*. Wait for me yonder! *nindako nko* (i. e. *ni-linda-ko*), *nindilileko!* Lie in wait for, *fisamila*.
Wake, v. *wuka*, (Act.) *wusya*.

Walk, v. (go on foot) *enda ku molu*. Go for a walk, *tandala*.

Wall, n. (of mud house) *ichi-wumba* (*ivi-*w.), (walls without roof) *ichipupa* (*ivi-p.*), the top part, close to roof-poles, *ichiliwa*. See **Fence**, **Stockade**.

Wallet, n. *itumba* (*ama-t.*). See **Bag**.

Want, v. *fwaya*, (be without) *te kwata*, (wish, intend) *fwaya, temwa, -ti*. Be wanting, *chepa, avya*.

War, n. *inkondo* (—), *vita* (—).

Ward off, v. *sola*.

Be **Warm**, v. *wangama*, (Act.) *wangamika*. Warm oneself at the fire, *ota mulilo*.

Warning, n. *iwizyo* (*ama-w.*).

Be **Warped**, v. (twisted, crooked) *potama*.

Be **Wary**, v. *isunga, chenjela*.

Wash, v. (body, vessels, &c.) *samba*, (clothes, by beating) *lupula, kunta*.

Waste, v. *luwya waka, luwuzya, poza*.

Watch, v. (observe) *lolezya*, (guard) *sunga, linda*.

Watchman, n. *ichilindila* (*ivi-l.*), *ulindila* (*wa-l.*). A watchman's platform, *ichitewa* (*ivi-t.*), (with hut on it) *izambala* (—).

Water, n. *amenzi*. Draw water, *tapa amenzi*, (with the hand) *tapula*. Water-hole, *ichisima* (*ivi-s.*). Water-jar, *umutondo* (*imi-t.*), *nongo* (—).

Wave, n. *itamba* (*ama-t.*). v. (about) *vinya*, (up and down, shake as clothes) *kunta, kupula*, (as fan) *pupula*, (as leaves, branches) *pukana*.

Wax, n. *ipula* (*ama-p.*).

Way, n. (path) *inzila* (—), (means, plan) *amano*. (Every one) to go his own way (as he likes), *ukuyenda ichende-chende*.

We, pr. *fwewo, tu-* (with a verb). And we, *nafwe*. We are here, *nifwawo*.

Be **Weak**, v. (feeble, relaxed) *naka, vunaika*. Weaken, *nazya*.

Wealth, *n. ichuma, uwuwoni*.

Wean, v. *sumula*, Nt. *sumuka*.

Wear, v. (clothes, weapons) *vwala*, (a wallet) *koweka*, (last) *kokola*.

Be **Weary**, n. *naka, lemewa, kangwa*.

Weave, v. *luka*.

Web, n. (of spider) *ichitando* (*ivi-t.*).

Wedding, n. *uufi, ukuupa*.

Weep, v. *lila misozi*.

Weigh, v. *penda*, (calculate) *linganya*.

Welcome, v. *sekelela, ita*.

Well, n. *ichisima* (*ivi-s.*). adv. *wino, ukwine*. a. (in sound state) *-a musama*. Get well, *pola*. Very well! *chawama! ukwine kantu!*

What, pr. *siani? chindu* (also *chindo, chinzi*) *vindo?* A question is often introduced by *nga*. What is this? *nga-chi chindo?* What, what kind, of what sort, *-ndu, -nzi*,— usually affixed to, and pronounced as part of, a noun. What is the matter? *mulandunzi?* what is the reason? *chifukwandu?*

Wheel, n. *injinga* (—).

When, pr. (in questions) *lilali?* (at what hour, what o'clock) *akazua siani?* (on what day) *akazuanzi?* conj. *ili, mpo, epo, upu*.

Where, pr. *kwani? kwilakwi? kwi?* Where is he? *uli kwilakwi?* Where are you going? *ukoyakwi?* conj. *mpa, apo, epo*.

Whether, conj. Whether — or, *yangula — yangula*, (if, whether) *ngati, kuti*.

Whetstone, n. *ichinolo* (*ivi-n.*).

Which, a. *-ndu, -nzi, -ila-i* (e. g. *wilawi, lilali, elae*, &c.). Which day will he come? *akoiza usikundu?* (See **What**.) **Which**, as Relative, is not separately expressed.

While, conj. *umu, umo, mu*.

Whirlwind, n. *kankungwi, ichi-kuka* (*ivi-k.*).

Whisper, v. *teketezya*.

Whistle, n. *umulozi* (*imi-l.*). v. *lizya mulozi*.

White, a. *-awuta*. Be white, *wuta*, (bright, shining) *sweta*.

Whiteness, n. *uwuta, ukuwuta*.

Who, pr. *nani?* Who are you? *niwe nani?* Who are those? *niwani* (i. e. *niwa nani*) *mbalya?* Who is this? *nga nani ngu?* Who, as Relative, is not separately expressed.

Whole, a. *-a musama, -onse*. The whole (all, every part), *ichonde chonse*.

Whose, a. *-a nini?*

Why, pr. *chindu, chindo, nindu, nindo, ngapo?* Why is it that —? *nga vinzi — ? nindo pakuti — ?* (For what reason?) *chifukwanzi?*

Wicked, a. *-awipa, -wi*. See **Bad**.

Be **Wide**, v. (as river, country) *sanama*.

Widow, Widower, n. *ichokolo* (*ivyokolo*).

Wife, n. *umkazi* (*wa-k.*). Wife of —, *umkazi wa —, umka —*. A chief's wives, *awasano, wakamfumu*.

Wild, a. (in wild state) *-a muchonde*.

Wilderness, n. *ichonde*.

Will, n. (resolve) *umutima*, (plan) *amano*.

Be **Willing**, v. *vumila, temwa*.

Win, v. (excel) *chila*, (be first) *tanjila*.

Wind, n. *impepo* (—), (gale) *ichikuka* (*ivi-k.*). v. (as river) *petekana, chita vifuntu, potama*, (roll up) *vunga, peteka*.

Window, n. (hole in wall of hut) *umupezi* (*imi-p.*).

Wing, n. *ipindo* (*ama-p.*), *ipapiko, ipiko*.

Winter, n. (cold season) *umwela*.

Wipe, v. *wezya*.

Wisdom, n. *amano ainji*.

Wise, a. *-a mano, -akwata amano*.

Wish, v. *fwaya, temwa*.

Witch, Wizard, n. *indozi* (*izi-n.*), *umulozi* (*awa-l.*), (famous) *ichilozi*, (inferior) *akalozi*.

Witchcraft, n. *ukuloa, ulozi*.

With, prp. *na, ku*.

Be **Without**, v. *te kwata*.

Wither, v. *uma, fwa*.

Within, adv. prp. *mu kati* (*ka*).

Witness, n. *imboni* (—, person and evidence). Be a witness of, *wonezya*.

Woman, n. *umwanakazi* (*aw-a.*), *umkazi*.

Womb, n. *ivumo* (*ama-v.*).

Wonder, v. *kangwa, zimviwa*. It is a wonder, *chakanga, ni chilota, ni ichipa*.

Wood, n. *ichiti*. Pieces of wood, *iviti*. Firewood, *inkuni*.

Wool, n. *amasako* (of animals).

Word, n. *ineno* (*ama-n.*), (speech, expression) *ichewo* (*ivyewo*), *akewo* (*utwewo*), (sound) *inkonde* (—), *iziwi* (*ama-i.*).

Work, n. *umulimo* (*imi-l.*), *inchito* (—). v. *chita mulimo*.

World, n. *ichalo*. (See **Universe**.)

Worry, v. *tendeka, chuzya*, w*ifya*.

Worship, v. See **Reverence**.

Worst, a. See **Best, Most**.

Worthless, a. *-a waka, -ayanguka*.

Wound, n. *ichiwenga* (*ivi-w.*). v. *lasa*.

Wrestle, v. *kangana, yezyana, lwa*.

Be **Wretched**, v. *sauka, kululuka*.

Wring, v. *kama*, (twist) *pota*.

Wrist, n. *akakonko* (*utu-k.*—also ankle).

Write, v. *lemba*.

Writing, *ulembo* (*nembo, ndembo, ama-l.*).

Be **Wrong**, v. (bad, mistaken, &c.) *wipa*. Do wrong, w*ipa*, Int. w*ipizya*, Cs. w*ifya*, Int. w*ifizya*.

Yard, n. (open or enclosed) *uluanza* (*ama-l., amanza*), (for cattle) *ichiwaya* (*ivi-w.*), (measure, of calico) *ulupande* (*ama-p.*). Half-yard, *umkono* (*imi-k.*). Two yards (fathom) *umukwamba* (*imi-k.*).

Yawn, n. *umwao* (*imiao*). v. *aula mwao*.

Year, n. *umwaka* (*imiaka*), *chaka* (*viaka*). Last year, *ngulya mwaka*. Spend a whole year at a place, *alula*.

Yes, adv. *a-a*, *inde*.

Yesterday, n. *mailo* (also tomorrow). Day before yesterday, *mazo*. Third day before, *mazo utali*.

Yolk, n. (contents of egg) *umsunguzi* (*imi-s.*).

You, pr. (sing.) *wewo*, *u-* (with a verb), (plur.) *mwewo*, *mu-* (with a verb).

Young, a. *-nini*.

Your, a. *-owe*.

Youth, n. *umulumbwana* (*awa-l.*).

Zebra, n. *ichimbwete* (*wa-ch.*), *imbizi*.

Zigzag, n. *ivifuntu*. Go (be) zigzag, *potama*.

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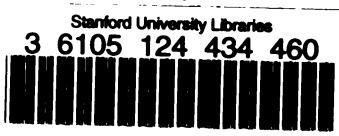
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